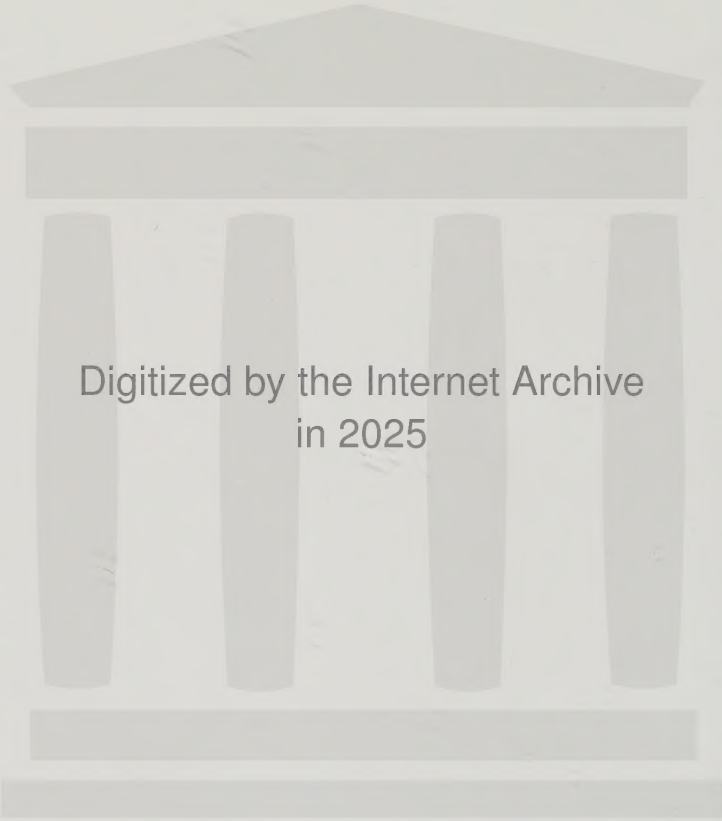


Pindar:
The Nemen And
Isthmian Odes
(1883)

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C. A. M. Fennell



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PINDAR:

THE NEMEAN AND ISTHMIAN ODES,

WITH NOTES EXPLANATORY AND CRITICAL,
INTRODUCTIONS, AND INTRODUCTORY ESSAYS,

BY

C. A. M. FENNELL, M.A.

LATE FELLOW OF JESUS COLLEGE, CAMBRIDGE.

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1883

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This volume is respectfully dedicated to the memory of the warm-hearted man and accomplished scholar—to whose advice and encouragement not a little of the form and quality of this edition is due

WILLIAM MANDELL GUNSON.

This scarce antiquarian book is included in our special *Legacy Reprint Series*. In the interest of creating a more extensive selection of rare historical book reprints, we have chosen to reproduce this title even though it may possibly have occasional imperfections such as missing and blurred pages, missing text, poor pictures, markings, dark backgrounds and other reproduction issues beyond our control. Because this work is culturally important, we have made it available as a part of our commitment to protecting, preserving and promoting the world's literature. Thank you for your understanding.

PREFACE.

IT seems advisable to make the following additions to the remarks and acknowledgments contained in the *Preface* to my edition of the *Olympian and Pythian Odes*, 1879. Since that date there have been some important extensions of the Literature of Pindar, among which may be mentioned *Pindar's Siegeslieder erklärt von* Friedrich Mezger, Leipzig, 1880. This volume has been found of great use. Though I have not always acquiesced in Prof. Mezger's views as to the structure of the odes, I fully admit the importance of his observation of the recurrence of the same or similar words and phrases in the same ode. He has applied to Pindar's poems the theory of Westphal (*Prolegomena zu Aeschylus' Tragoedien*, Leipzig 1869, pp. 81 f.), that they were framed on the lines of Terpan-dros' νόμος, the most perfect specimens, as Ol. vi. Pyth. i., consisting of προοίμιον, ἀρχή, κατατροπά, ὁμφαλός, μετακατατροπά, σφραγίς, ἐξόδιον. I agree with Prof. Seymour that "all this says little more than that each ode has an ἀρχή, μέσον, τελευτή, a beginning, middle and end, with the necessary transitions." It is natural that the thought which introduced the middle of the ode should recur on its dismissal, and that at the close of the poem there should be echoes of the opening.

The fullest literary criticism is to be found in *La poésie de Pindare et les lois du lyrisme Grec*, Alfred Croiset, Paris, 1880.

Professor R. C. Jebb's truly admirable paper on *Pindar* in the *Journal of Hellenic Studies*, is a model of what an essay on the character and style of an ancient poet ought to be. He shows clearly and briefly that "the most indispensable commentary on Pindar" is the "reconstruction of Old Greek Life."

Selected Odes of Pindar, with Notes and an Introduction, by Thomas D. Seymour, Greek Professor in Yale College, Boston, 1882, is a welcome evidence that our brethren across the Atlantic are studying Pindar to good purpose.

Students of Greek metres can consult *Ueber den Bau der Pindarischen Strophén*, Mor. Schmidt, Leipzig, 1882.

Reference may also be made to Bräuning, Th. F. G., *de adjectivis compositis apud Pindarum*, Berlin, 1881; Brayer, Berth., *Analecta Pindarica. I Dissert. inaugur.*, Berlin, 1880; Lübbert, Ed., *Pindar's Leben und Dichtungen. Vortrag*, Bonn, 1882; *de Pindari carmine* Pyth. II. Kiel, 1880; *id. Ol. x.* Kiel, 1881.

I have given all the Fragments which give, or profess to give Pindar's own words, but have omitted several *fragmenta incerta* which only give the drift of Pindar's version of mythological points. An asterisk before the number of a fragment indicates that its classification does not rest on express testimony.

For the references to the books whence the *Fragments* are taken I have trusted to Böckh and Bergk; they are given because it is often needful to know the context in which a fragment stands to make it thoroughly available for purposes of argument or research.

PREFACE.

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The index—to the notes of both volumes—which is in some cases supplementary to the notes, has been for the most part prepared by Mr B. Benham, M.A., of Corpus Christi College. To him and to Mr H. J. C. Knight, of St Catharine's College, I am indebted for great assistance in revision of proof.

I desire to express my hearty thanks to Dr C. B. Scott for many corrections of and additions to my volume on the Olympian and Pythian Odes, and for advice which I have endeavoured to follow; to the Public Orator for lending me MS. marginal notes to Cookesley's edition taken by a Clare man from the late Mr Arthur Holmes' lectures; to Professor Colvin for kindly selecting and seeing to the illustrative coins; to Mr Fanshawe and Professor Postgate for many notes; and to Dr Waldstein for very valuable information as to the pentathlon.

The comparative prominence of the critical work in this volume has to some extent crowded out etymology.

I have ascertained that the Emmanuel MS., which originally contained the Pythians and Nem. i. ii. iii., belongs to the Moschopulean family.

It may seem that I have not profited as much as I might by one friendly criticism, namely, the suggestion that I sometimes gave too many explanations of one passage. I admit that as a rule it is a great mistake in an editor to seem to halt between two (or more) opinions. But I have sometimes given the views of others as well as my own, so as to give teachers and mature scholars the materials on which to exercise their own judgment in case they were dissatisfied with mine. In other cases I have come to the unsatisfactory conclusion, after strenuous and prolonged efforts to arrive at some one definite solution of a problem, either that it was insoluble or that

there were not in my possession sufficient data upon which to decide between alternative proposals; and in such cases I think candour is preferable to arbitrary selection. Pindar is so exceptionally difficult an author that few who read his odes will be in danger of inferring from an editor's occasional indecision that any given set of Greek words may mean almost anything you please. No doubt critics are perfectly right to protest against any semblance of the tendency, shown in several modern commentaries, towards unjustifiable vacillation.

My views as to the chronology of several of the Nemean and Isthmian Odes, given in *Olympian and Pythian Odes*, pp. xxxi. xxxii. will be found to have changed during the preparation of this volume. In particular I have found that Isth. iv. is a *Nemean* Ode (B.C. 479) since I wrote the Introduction to it and to Nem. v. which I should now date B.C. 483 or earlier, while Isth. v. should be placed B.C. 482 or earlier. Isth. vii. and Isth. iii. are dated B.C. 478. Again, Nem. iii. should be dated shortly before B.C. 458, and Nem. viii. before B.C. 462 or just after.

It will be many years before a second edition is required, but I should be very grateful for criticisms of both volumes, as I am already preparing for the eventual issue of a revised edition.

The references to Liddell and Scott are to the sixth edition.

The Fragments are numbered according to Bergk's 3rd Ed., the numbers of his 4th Ed. being added with B⁴ prefixed. Böckh's numbers are given in brackets.

INTRODUCTION.

THE PENTATHLON.

My explanation of Nem. vii. 72, 73 differs materially from that of Prof. Gardner and Dr Pinder (*Der Fünfkampf der Hellenen*, Berlin, 1867), and moreover my view of the nature of the pentathlon is, I believe, to a great extent new. It seems advisable therefore to explain and defend my position at greater length than the limits of a commentary permit.

I agree substantially with Professor Gardner as to the order in which the contests took place—ἄλμα δίσκος ἄκων (better¹ ἄκων δίσκος) δρόμος πάλη, and I had anticipated his view of the ephedros in my note on Ol. viii. 68. I also agree with Prof. Gardner and Dr Pinder that victory in only three contests was necessary to win the prize (in spite of Aristides, *Panathen.* p. 341).

But I hold in opposition to Professor Gardner that the competitors all contended at once in leaping, discus-throwing, and spear-throwing, and also in running, save that all competitors who were beaten by one competitor (or more) in the first three contests may have at once retired as beaten. Similarly all wrestled, or at least those who had not been beaten by any one competitor in three out of the first four contests.

This retirement is a natural consequence of what I hold to be the qualification for ultimate victory, namely TO DEFEAT

¹ See Dr Waldstein's letter at the end of this essay.

EACH AND ALL OTHER COMPETITORS IN SOME (NOT NECESSARILY THE SAME) THREE CONTESTS OUT OF THE FIVE. Thus I do not, like Dr Pinder, force the meaning of *vikâv*, but only distribute its application.

It follows from my hypothesis that the first in wrestling, if there was any, won the pentathlon.

But still a winner could not, as Prof. Gardner urges, in objection to Dr Pinder's scheme, "be very inferior in the three first contests."

On my hypothesis, precisely the same man would (barring the different incidence of fatigue and the *ephedros* question) win as on Prof. Gardner's, which I here quote from p. 219 of his paper in the *Journal of Hellenic Studies*, Vol. 1. pp. 210—223 (hereafter referred to by page numbers in brackets):

"It is far more probable that the Greeks adopted the simple expedient of considering the pentathlon as a single and indivisible contest, and drawing the competitors in pairs to contend in it. The successful athletes of the pairs, that is, those who had won any three events out of the five would then again be drawn against each other, and so on until only two were left, between whom the final heat took place. In wrestling, boxing, and the pankration we have reason to hold that this took place, and it seems all but certain that it must have taken place also in the pentathlon.

"In this case there must have frequently been an *ephedros* among the pentathli."

As to Dr Pinder Prof. Gardner writes, *ib.* p. 217:

"Dr Pinder's own notion is that the circle of the competitors was narrowed after each successive competition. If after the leaping only five competitors were allowed to remain in, and in each of the subsequent contests the worst man were excluded, it is clear that by the time the wrestling came on only two would be left, between whom the final victory would lie."

Dr Pinder narrows the circle of competitors after the second contest, not after the first (*Fünfkampf*, pp. 77, 79) to four, three, two successively in the last three contests.

This view seems at once untenable, because

A who was successively 5, 4, 3, 2, 1 might win from B who was 1, 1, 1, 1, 2, a case which is at variance with common sense and (as Prof. Gardner shews) with all the slight testimony given by antiques and by writers. Still it is quite possible that a minimum of proficiency was required in the first four contests, as Dr Pinder assumes in regard to the first.

In supporting the objection to Dr Pinder's view that "if it were true, those contests which Dr Pinder asserts to be the most important," the first three, "would count for very little." Professor Gardner says (p. 217) "A man might be but third in all the three contests I have mentioned, and yet win by wrestling. In this case, why should his statue bear the halteres and his prize-vase contain no allusion to wrestling?" Yet these remarks are almost equally antagonistic to the application of Prof. Gardner's scheme to Flavius Philostratos' Argonautic pentathlon (*de Gymn.* § 3); for Prof. Gardner (p. 221) entertains two cases in which Pêleus wins, though third in leaping.

According to Professor Gardner's view of the comparative merits of the heroes, Pêleus was only third best in each of the first four contests. In assuming that Zêtês or Kalaïs might be left in for the last heat (on his own system) he must imply that either of them might beat Lynkeus and Telamôn in wrestling; as the sons of Boreas were last in merit in discus and spear-throwing. Now suppose the heats were as follows:

- | | | |
|------|--------------------------|------------|
| I. | Zêtês 1. | Lynkeus 2. |
| | Kalaïs 1. | Telamôn 2. |
| | Pêleus <i>ephedros</i> . | |
| II. | Pêleus 1. | Zêtês 2. |
| | Kalaïs <i>ephedros</i> . | |
| III. | Pêleus 1. | Kalaïs 2. |

On this assumption, which ought not to be arbitrarily excluded, Pêleus would not even have a success in leaping in

one heat to justify the haltêres on his prize. If any justification beyond artistic requirements (see Dr Waldstein's letter) be needed it is furnished by the evidence (Flav. Phil. *de Gymn.* 55) that unless a man leapt well he ran a great chance of knocking himself up, and also by the premier position of the leaping in the order of the contests.

On my hypothesis, according to Prof. Gardner's own view of the heroes' merit, we get the subjoined simple scheme.

	ἄλμα	ἄκων	δίσκος	δρόμος	πάλη
Lynkeus	4 or 5	1	2	5 or 4	
Telamôn	5 or 4	2	1	4 or 5	
Kalaïs	1 or 2	5 or 4	4 or 5	2 or 1	
Zêtês	2 or 1	4 or 5	5 or 4	1 or 2	
Péleus	3	3	3	3	1 wins

If the larger of the alternative numbers be chosen or excluded, all five competitors remain in for the wrestling.

I need not make any assumption as to the numbers in the case of Tisamenos. Pausanias says of him, III. 11. 6, οὕτω πένταθλον Ὀλυμπίᾳσιν ἄσκησας ἀπῆλθεν ἡττηθείς, καί τοι τὰ δύο γε ἦν πρῶτος· καὶ γὰρ δρόμῳ τε ἐκράτει πηδήματι Ἱερώνυμον Ἄνδριον καταπαλαισθείς δὲ ὑπ' αὐτοῦ καὶ ἀμαρτῶν τῆς νίκης, κ.τ.λ. Her. ix. 33 tells us that Τιτάμενος παρὰ ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα Ἱερ. τῷ Ἀ. ἐλθὼν ἐς ἔριν. If these were the only competitors and Hierónymos was first in spear and discus-throwing Pausanias seems to say too much and too little.

Theoretically any number of competitors might stay in for the wrestling, as for example if the order of $n-1$ competitors A_1, A_2 &c. (n being greater than 2) in the first four contests were $A_1, 1, 1, n-1, n-1$; $A_2, 2, 2, n-2, n-2$; . . ; $A_{n-1}, n-1, 1, n-1, 1$.

But practically there would almost always be some competitors already beaten after the 3rd and 4th contests; and often, no doubt, the ultimate victor would be absolutely first in three out of the first four contests.

My hypothesis avoids the following difficulty entailed by assuming that each kind of contest was decided separately and also that three absolute victories were necessary to gain the prize. If two competitors were each first twice, or if 3, 4, or 5 competitors were each first once, we have on these assumptions no means of determining the final decision.

I will now indicate the difficulties which I consider fatal to Prof. Gardner's theory, but which mine avoids.

First Prof. Gardner admits (p. 221) "that at first sight" Xenophôn's language, *Hellenica*, VII. 4, "would seem to imply that the running contests of the pentathlon took place all at once."

Secondly, he seems to be obliged to assume that seven competitors is an extreme case, and only to be able to fit the three heats required in this case "provided, of course, that they went on at the same time as other contests." Now as to the numbers he says (p. 220): "Indeed it is doubtful if more than three usually contested in boxing and wrestling at Olympia." There happens to be a little indirect evidence on this point. *Ol.* VIII. 38 tells us that from eleven to sixteen boys competed in wrestling at once. Of course when the term ἔφεδρος was used metaphorically the case which naturally presented itself was the ἔφεδρος at the most critical stage of a contest, namely when only three were left in, and proves nothing as to the original number of competitors. We must not forget that the pentathlon "was in high favour among the Greeks" (p. 210), so that a theory as to the nature of the pentathlon ought to admit of as many competing in the boys' pentathlon (*Nem.* VII) as are implicitly recorded to have competed at once in the boys' wrestling. Prof. Gardner's heats would have taken as long in the case of five competitors

as in his "extreme case" of seven. Then as to the pentathlon going on during other contests Pausanias tells us, vi. 24. 1, that the pentathlon took place towards the middle of the day after the running, and before wrestling and the pankration. This passage then supports the "at first sight" interpretation of Xenophôn, *Hellenica*, vii. 4, as also does Nem. vii. 72—74, to which I shall return. The most conclusive¹ passage on this point is Pausanias v. 9. 3, which tells us that, in the 77th Olympiad the horse-racing and pentathlon were deferred to a second day, because they, especially the pentathlon, extended the pankration to night. This passage, together with *ib.* vi. 24. 1, proves that the pentathlon did *not* go on simultaneously with other contests. These citations offer an argument against the system of heats for the pentathlon as they tend to shew that contests which took place in the same place came together. First the scene was in the dromos, then in the hippodromos, then the pentathlon in leaping- and hurling-ground, dromos, and wrestling-place whence there was no further move till night.

Thirdly comes the difficulty presented by the great advantage which an *ephedros* would have over competitors who had wrestled. Prof. Gardner justly says (p. 214) "We cannot help wondering what sort of a throw with a spear an athlete could make after a bout or two of wrestling."

This remark suggests a fourth difficulty, namely, that when one or more couples in the first heat had wrestled the performance in the subsequent heats would have been miserable.

Fifthly, it seems strange that a popular contest should be carried on during other contests, and that its interest should be divided.

Sixthly, time being an important consideration, a system of heats presupposes expenditure of time, while the pentathloi pass more than once from leaping-place to δρόμος, and thence to wrestling-ground.

¹ Pointed out by Mr Ridgeway.

My supposition that it was not necessary for the victor to be absolutely first except in wrestling is not only supported by the above-mentioned case of Pêleus, which was most probably in accordance with the usage of the historic pentathlon, but also by Xenophôn, *Hellenica*, iv. 7. 5, ἄτε δὲ νεωστὶ τοῦ Ἀγησιλάου ἐστρατευμένου εἰς τὸ Ἄργος, πυνθανόμενος ὁ Ἀγησίπολις τῶν στρατιωτῶν μέχρι μὲν ποῖ πρὸς τὸ τείχος ἤγαγεν ὁ Ἀγησίλαος μέχρι δὲ ποῖ τὴν χώραν ἐδήωσεν, ὥσπερ πένταθλος πάντῃ ἐπὶ τὸ πλεόν ὑπερβάλλειν ἐπειρᾶτο, and still more strongly by Plato, p. 138 D, *Erastae*, Πότερον οὖν καὶ περὶ ταῦτα λέγωμεν, ἔφην, πένταθλον αὐτὸν δεῖν εἶναι καὶ ὕπακρον, τὰ δευτερεῖα ἔχοντα πάντων τὸν φιλόσοφον, κ.τ.λ. Even in Plutarch *Symp. Probl.* ix. 2, where αἱ ταῖς τρισὶν ὥσπερ οἱ πένταθλοι περίεστι καὶ νικᾷ, definite classes of letters are vanquished at each contest¹, so that this passage can scarcely be quoted to support heats on Prof. Gardner's plan. Prof. Gardner cites the Scholiast ad Aristidem, οὐχ ὅτι πάντως οἱ πένταθλοι πάντα νικῶσιν, ἀρκεῖ γὰρ αὐτοῖς γ' τῶν ἐπὶ νίκην (Ed. Frommel, p. 112). But Aristides, *Panathenaicus*, p. 341 says ἐμοὶ μὲν οὐδὲ πένταθλοι δοκοῦσιν οἱ πάντα νικῶντες τοσοῦτον τοῖς πᾶσι κρατεῖν.

Plutarch and Aristides allude either to the most famous pentathloi of old, who would naturally occur first to the minds of late writers, if they thought of old times at all, or perhaps to the exhibitions of professional athletes of their own times; while Plato refers to ordinary cases in the fifth and fourth centuries B.C. The authority of the Scholiast ad Aristidem is perhaps somewhat lowered by the fact that he does not repudiate the idea that the pankration might have taken the place generally assigned to the leaping (see, however, Plin. *N. H.* xxxiv. c. 19). But it is not my desire to damage his authority, for the three passages on the *τριαγμός* do not "prove beyond all cavil that for victory in the pentathlon it was

¹ In using this passage to support his own theory Dr Pinder seems to press the simile too much.

necessary to win three events" (p. 217), but simply that the winning of three events was a familiar case.

The appointment of only three Hellánodikæ for the pentathlon is to my mind almost an argument *against* pairs being set to work simultaneously; for one official is required at the starting line to see that the leap or throw is fair, and another to determine the lengths, unless the one walks backwards and forwards, so wasting a great deal of time.

Then again an extra judge might well be wanted to see that in the first two contests, or one of them, competitors did not purposely take it easy, which would give them a considerable unfair advantage in the last three or four contests.

The placing of several competitors in three or four contests, which I have assumed, takes more judging than merely placing the first two. But after all the appointment of three Hellánodikæ is fully accounted for by the pentathlon taking such a much longer time than the other contests.

It is not easy to see why the question of stopping the pentathlon owing to the disqualification of a competitor (pp. 222, 224) should be raised by Dr Pinder with respect to Nem. vii. 72—74. The notion of disgrace does not generally attach to the verb ἐκπέμω; and in the case of a competitor who had won in the leaping alone with a strong chance of winning either the discus-hurling or the foot-race, success in the spear-throw would "send him off" in triumph from the wrestling. Since a false throw would presumably make a competitor last in the second contest, he would therefore on Dr Pinder's theory retire beaten whether disqualified or not. It does not even follow that a false throw would disqualify in the spear-throwing alone; but even if another try were allowed a false throw would be highly detrimental to success. I have often seen the best jump or throw (of ball or hammer) disallowed at an early stage of the contest to the discomfiture of the competitor who had thus wasted his best effort.

Even if my interpretation were wrong, and the poet were

alluding to a false throw often preventing a man wrestling, it is mere assumption to talk of disqualification and stoppage of the pentathlon. For the competitor who won the discus-hurling would often if he had lost the spear-throwing be debarred from wrestling by his principal rival beating him (or being first) in leaping, spear-throwing, and running. Now Prof. Gardner, though he speaks of "five very various contests" (p. 217) calls discus- and spear-throwing "two very kindred contests" (p. 217) suggesting that "perhaps there was no absolutely fixed order" for these two. But Flavius Philostratus tells us that the discus-throwing was *βαρὺς* and spear-throwing *κοῦφος*. It seems to me that a frequent distribution would be that suggested by the actual case of Tisamenos and Hierônymos.—Tisamenos superior in leaping and running, and Hierônymos in discus-hurling, so that the spear-throwing was a crucial point in this contest. Had Tisamenos won it, the words *ἐξέπεμψεν παλαισμάτων* would at any rate have applied to Hierônymos. I take it that the representatives of *κουφότης* and *βάρος* were not seldom more evenly matched in this contest than in the four others. Hence perhaps its prominence on vases (p. 216) and Pindar's allusions *Nem. vii. 72—74*.

I am fortunate in being able to correct and supplement my own remarks by the subjoined letter.

MY DEAR FENNELL,

The only information bearing on the special question you are treating of, which I am capable of giving, is based upon a study of the general history of athletic games and palaestic institutions in their relation to Greek social and political life and more especially in their relation to Greek art.

Let me point out one interesting point which has strongly impressed itself upon me. The principle of the pictorial decoration of a large number of athletic prize-vases is identical with the principle on which Pindar forms his odes. In both vase-paintings and odes we have an indication of the special victory for which they were composed, while in both cases the individual victory and game

are illustrated and glorified by a corresponding contest or association from the mythological world. As Pindar generally introduces some feat of prowess of a hero or demigod, so the prize-vases generally have on the one side a representation illustrating the special game from actual life, while the other side contains the supposed mythological prototype of such a contest, Peleus and Atalante, Herakles and the Nemean Lion, Theseus and the Minotaur, &c., &c.

The study of the history of the Greek Palaestra shows most clearly one general principle, the recognition of which I believe to be essential to a correct understanding of the nature of this institution, as well as of importance in an attempt to determine any question concerning the special points of any individual game. This general principle concerning the origin and subsequent modification of Greek games is contained in the requirements of the social and political welfare of the ancient communities. At least as to historical times, it has become quite clear to me that the various games were consciously meant to meet certain political wants, or were modified by these wants, perhaps without the full consciousness of purpose on the part of those who did thus modify them. Especially after the Persian war, when the public Palaestrae became fully organised, they were more consciously meant to provide for the physical education of Greek youths, the ultimate aim of which education, as is well known, was to produce good citizens who could guard the integrity of the state as strong and agile soldiers. No doubt in the subsequent stages we find that this ultimate aim is lost sight of, and that what was to be a means to a higher end becomes the end in itself, this leading to an overstraining of the importance of the athletic games and to professional athletes. Within this palaestic organisation we can distinguish various subdivisions corresponding to the various requirements of a good physical education. When once the games had become systematised, the first broad distinction is between the heavy and light games; the βαρὺς and κοῦφος to which you draw attention, those that tended to develop more the strength, and those that developed more the agility. Boxing and the Pankration, for instance, are heavy games; while running, jumping, and throwing the spear, are light. Every quality that tended to make a perfect soldier had its own game. A good runner, a good jumper, an agile wrestler, a boxer with powerful arms for thrusting and skill in parrying, all tended to make a good soldier. No doubt in the

schools, a man who was found deficient in any one requisite (say in fleetness) was chiefly made to practise the corresponding games. Nay, we have evidence that for weaknesses of special muscles a special course of exercise was undergone. Nothing proves this consciousness of purpose in the form that directed these organisations better than the subsequent introduction of the hoplite running, in Ol. 65, and of the mule race, when it seemed desirable to encourage the breeding of these animals.

The more the games were thus specialised and corresponded to separate requirements in man, the more did need become felt to have a game which encouraged the all-round man. Such a game is most specifically Greek. Now the aim and essence of the Pentathlon was thus to supplement the other, specialised, games, and to encourage and produce all-round strength and agility. The more we recognise this fundamental truth concerning the Pentathlon, the more shall we have to bear in mind, that the aim and intention would always be to make the victory depend as far as possible upon the best man in all the five constituent contests or at least in *as many* as possible.

The fact that Pentathlon prize-vases very often have only representations of three of the games, can be no guide as to the nature of the game itself, for the class of figures represented in these paintings is only influenced by artistic requirements, i.e. by the fact that certain games can more readily be represented in single figures than others. It is an easy thing for a vase-painter or sculptor to represent a youth as a jumper, a discus-thrower or a spear-thrower, for he need merely place in his hands halteres, a diskos, or a spear. It is more difficult to represent *among several others* a wrestler or a runner. This can only be done with clearness by representing a pair of youths wrestling, or a number running, which is often represented on Panathenaic vases destined to be prizes for one of these single games, but these are not subjects that can be easily composed into a number of figures placed together on a limited space, and each expressing part of the game illustrated by the whole group. Thus it is that of the five games of the Pentathlon, three especially serve as pictorial types, i.e. *ἄκων, ἄλμα, δίσκος*. But often vases evidently pentathlic have merely one scene. I have met with Pentathlon vases with merely two games of the five, diskos and spear, or spear and halteres. In some cases even the connexion between the mytho-

logical scenes on the one side and the scenes from real life on the other, to which I alluded above, has served the vase-painter in giving a full illustration of the Pentathlon, the mythological scenes illustrating those games which the athletic scenes do not represent. So a kylix in Paris is evidently pentathlic from the mythological scenes of struggle represented on the border of the outside, while in the medallion on the inside there is but one of the contests figured, namely a youth with halteres.

Finally let me point out that if in literature the Diskos is mentioned *before* the Akontismos, this must be from literary reasons, if there is any design in the order at all. The nature of the two games precludes the possibility of such a sequence. The Diskos as compared with the Akontismos was *βαρίς*, while the Akontismos was light and required above all things steadiness of eye and arm. Now the effect of a great strain in hurling a heavy body at a distance is that the hand and arm tremble for some time after, and are the opposite of steady. Surely the throwing the hammer would in our day not be a good preparation for the shooting of an arrow.

Yours very truly,

CHARLES WALDSTEIN.

ON SOME SPECIAL CASES OF THE CAUSATIVE MIDDLE.

The familiar use of the Middle in a Causative sense consists of cases in which the object of the active verb is identical with the object of the causative middle, e. g. ἐκτρέφει παῖδα 'he rears a child,' ἐκτρέφεται παῖδα 'he has a child reared.' This construction is generally recognised, though some cases of it seem to have escaped notice. For instance in Soph. *Trach.* 1167, ἐξεγραψάμην is not 'I wrote out for my own use,' but 'I got written out,' 'I caused to be written.' So in Pindar κωμάσ(ξ)ομαι is only used in the first person singular of the poet who will 'make to be sung-by-the-kômos,' Pyth. ix. 89, Isth. iii. 90, while when the Muses are expected to accompany the poet to the revel at Aetna, Nem. ix. 1, we have κωμάσομεν. I think I have broken down Donaldson's explanation, that 'Pindar uses a middle form for the future of active verbs signifying to utter a sound,' in my note on Nem. ix. 43. In support of the subsidiary theory that the active future is used when the sense is deliberative or prohibitory only three passages are adduced. One is the strong negative μὴ αὐδάσομεν, Ol. i. 7; the second is the future κωμάσομεν, Nem. ix. 1, which is an ordinary future; the third is probably an aorist subjunctive, Aesch. *Persae* 640, διαβοάσω, at any rate this *Doric* form can hardly be taken to express a different shade of meaning from that of the *Attic* middle future¹. Other cases in which the causative sense seems more appropriate than the

¹ I am not here concerned with *Attic* middle futures of verbs signifying the exercise of the senses.

ordinary rendering are ἀπὸ δρέπεσθαι Frag. 99. 8, ἀνεφάνατο Isth. III [IV]. 89. If it be true that ἀπάρχει, Nem. IV. 46 means 'receives first-fruits' then ἀπάρχομαι literally meant 'I offer (cause to receive) first-fruits' with the personal object suppressed. Compare also κατάρχειν, Frag. 57 B of the goddess in whose honour there was τὸ κατάρχεσθαι. The ordinary causal sense is also well suited to Euripides, *Hippol.* 618, 619, εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος, | οὐκ ἐκ γυναικῶν χρὴν παρασχέσθαι τόδε, | ἀλλὰ...βροτούς. Here θεοὺς is the most natural subject to παρασχέσθαι, 'to cause this to be provided.'

With respect to another class of instances, much more diffidence is natural, because the proposal to take the middle as causative involves a construction which does not appear to be generally recognised: that is to say, what would be the *subject* of the active is the *object* of the middle verb. Such is generally the construction of causal verbs in Sanskrit.

Thus I have proposed to render πυγμαχία ἀπεφάνατο οἶκος, Nem. VI. 26, 'boxing is wont to make (no) house to give account.' See also Nem. I. 43, Ol. I. 95, ταχυτὰς ποδῶν ἐρίζεται, does not admit of a very satisfactory interpretation unless it be 'swiftness of foot makes (men) contend.' The omission of the object is easily to be defended. [I have even proposed to alter ἔξει, Nem. III. 12, to the causal middle ἔξεαι.] In Nem. III. 26, 27, θυμέ, τίνα πρὸς ἀλλοδαπὰν | ἄκραν ἐμὸν πλόον παραμείβεται;—we have a more obvious case of causal middle; and this brings me to the few instances I can call to mind of this construction outside Pindar. Professor Paley gives a causative sense to ἀμείψεται in Aesch. *Choëph.* 965 [952 P.] παντέλης χρόνος ἀμείψεται | πρόθυρα δωμάτων—on which Paley's note runs '...the word has here as in *Theb.* 851 (ὅς αἰὲν δι' Ἀχέροντ' ἀμείβεται τὰν ἄστολον μελάγκροκον θεωρίδα) its true middle sense "will bring a change on the house."' The three references given by Paley, *Theb.* 851, are foreign to my purpose. In the face of *Pyth.* VI. 14, and also on account of the difficulties, metrical and exegetical, which it involves, I cannot

accept Mr Verrall's proposal to change the passage in the *Choëphorae* (Journ. of Philol. Vol. ix. p. 121). I approve an anonymous emendation (mentioned by Mr Verrall, *small ed.*) of *Medea*, 1266, καί σε (for καὶ) δυσμενῆς—φόνος ἀμείβεται', 'ill-intending murder bringeth a change over thee,' which is suggested by the metre as well as the sense of the passage. As to Soph. *Trach.* 738, τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον;—'on my side causing hatred,' seems the easiest rendering. In Soph. *Electra*, 1071, τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξισοῦται | φιλοτασίῳ διαίτῃ, render 'Two-fold strife no longer lets the relations of the children (towards each other) unite in friendly mode of life.'

I would suggest that in Aesch. *Sept. c. Theb.* 57, 58, ἀρίστους ἄνδρας....τάγεσθαι is 'set the best men as captains.' Paley refers to Eur. *Herakleidae* 164, τάσσεσθαι, where he says 'not by himself but by the aid of his officers: hence the middle;,' so that he seems to admit the possibility of the less frequent construction in the case of τάγεσθαι.

Perhaps Eur. *Bacch.* 593, ἀλαλάζεται is 'will cause the cry of victory.' Euripides furnishes a very clear case of the causal use in *Helen.* 381, ἂν τέ ποτ' Ἄρτεμις ἐξεχoreύσατο | χρυσοκέρατ' ἔλαφον, 'caused to leave (keep away from) the chorus as a deer.' For ἐκchoreύειν cf. ἐξομιλέω, ἐκδιαιτάομαι and for the idea cf. ἀνεόρτος ἱερῶν καὶ χορῶν τητωμένη, Eur. *El.* 310. It is probable that many more cases could easily be found, and further that many cases have been misunderstood and altered by scribes and grammarians.

In the causal use of the middle the subject is not the agent but the authorizer of the action. In the second class of cases which I have dealt with the object is the object of the authorization, in the first class the object is the object of the authorised action.

¹ There are indications of an intransitive use of ἀμελῆειν, though ἀμελῆσθαι may be causal and yet identical with the intransitive middle.

METRICAL SCHEMES.

Nem. I. Str.

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 1 2 3 — 4 5 6
 — 1 2 3 — 4 5 6 7 8 9
 1 2 3 — 4 5 6
 1 2 3 — 4 5 6 7 8 9 — 10 11 12 13 14 15
 1 2 3 — 4 5 6 7 8 9 — 10 11 12 13 14 15 16 17 18 19 20
 21 22 — 23 24 — 25 26 27 28 29 30 31 32 33
Ep.
 1 2 3 — 4 5 6 7 8 9 — 10 11 12 13 14 15
 1 2 3 — 4 5 6 7 8 9 10 11 12 13 14 15
 1 2 3 — 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 21 22 23 24 25 26 27 28 29 30

Nem. II.

Nem. III. Str.

METRICAL SCHEMES.

XXV

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Nem. IV. 𐤃𐤁𐤁𐤁𐤀𐤁𐤁𐤀𐤁𐤁𐤀

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Nem. VI. ॐ ह - | ख ण ह उ उ - उ - ओ उ न

Str.

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Isth. III.	$\angle \cup - \cap \angle \cup - \cap \angle \cup - - \angle \cup - \cap$ $\angle \cup - - \angle \cup \cup - \cup \cup - \cap \angle \cup \asymp$ $\angle \cup \cup \cap \cup \cup - \cap \angle \cup - \cap$ $\angle \cup \cup - \cup \cup - - \angle \cup - \cap$ $\angle \cup - - \angle \cup - - \angle \cup \cup - \cup \cup - \cup \cup - \angle \cup - \cap$ $\angle \cup - - \angle \cup - - \angle \cup - \cap$ $- \angle \cup \cup - \cup \cup - - \angle \cup \cup \asymp$ $\angle \cup \cup - \cup \cup - \cap$ $\angle \cup - \cap \angle \cup \asymp$ $- \angle \cup - \cap \angle \cup -$ $- \angle \cup \cup - \cup \cup - \cap \angle \cup - - \angle \cup - - \angle \cup - \cap \angle \cup - \asymp$ $- \angle \cup \cup - \cup \cup - \angle \cup - \cap \angle \cup - - \angle \cup \cup - - \angle \cup \cap - \angle \cup \asymp$	Str.
	$\angle \cup \cup - \cup \cup - - \angle \cup \cup \asymp$ $\angle \cup \cup - \cup \cup - \cap$ $\angle \cup - \cap \angle \cup \asymp$ $- \angle \cup - \cap \angle \cup -$ $- \angle \cup \cup - \cup \cup - \cap \angle \cup - - \angle \cup - - \angle \cup - \cap \angle \cup - \asymp$ $- \angle \cup \cup - \cup \cup - \angle \cup - \cap \angle \cup - - \angle \cup \cup - - \angle \cup \cap - \angle \cup \asymp$	Ep.
Isth. IV.	$\angle \cup - \cap \angle \cup \cup - \cup \cup - \cap$ $\infty \cup \cup - \cap \angle \cup - \cap \angle \cup \cup \asymp$ $\angle \cup - - \angle \cup \cup - \cup \cup - \cap$	Str.

METRICAL SCHEMES.

xxix

[illegible]

Isth. V.

Str.

Ep.

Isth. VI.

Str.

Ep.

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Isth. VII. $\cup \angle \times \cup \angle \cup \cup \text{--} \cup \text{--} \cup$

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ERRATA.

- P. 5, note, v. 8, l. 55, for ὕμων read ὕμνων.
,, 14, note, v. 64, l. 5, for definite pron. read indef. pron.
,, 31, text, v. 84, for ἀπο read ἀπὸ, and alter lemma
,, 46, text, v. 91, for ἄντα read *ἄν τι* (mss. τις)
,, 62, text, v. 30, for οἷχ. read παροιχ.
,, 64, text, v. 53, for καταβάς read καταβὰς, with comma at end of verse
,, 91, note, v. 38, l. 12, for 90 read 20
,, 95, note, v. 7 (end) for πρόσ-|φορος, read προσ-|φόρος.
,, 121, text, v. 10, for περᾶσαι read περδσαι
,, 132, text, v. 32, for Ποσειδάωνι τ' Ἴσθ. read Ποσειδάωνι Ἴσθ.

Sundry additions to and corrections of the notes of the earlier volume have been incidentally introduced in the following pages.

ADDENDA.

Nem. x. 1. The following extract from Professor Jebb's paper on Pindar is apposite.

"I may give a few instances, by way of showing how Pindar and the sculptors were working in the same field. The Gigantomachia (Pindar, *Nem.* i. 67) adorned the pediment of the Megarian 'Treasury' at Olympia; next to Zeus, Poseidon, and Ares, the chief figure was Heracles, whom Pindar also makes prominent. The wedding of Heracles with Hebe (Pind. *ib.* and *Isthm.* iii. 78) was the subject of a relief (of Pindar's age) on the low wall round the mouth of a well (περιστόμιον) found at Corinth. Pindar may have lived to see the eastern pediment of the temple of Zeus at Olympia, by Paeonius, though not the western, by Alcamenes; the subject of the eastern was the chariot-race of Pelops and Oenomaus (Pind. *Ol.* i. 76); of the western, the war of the Centaurs with the Lapithae (Λαπιθᾶν ὑπερόπλων, *Pyth.* ix. 14). Pindar's mention of the 'fair-throned Hours' (εὐθρόνοι Ὀραι, *Pyth.* ix. 62) reminds us that the Heraion at Olympia possessed a chryselephantine group of the Horae seated on thrones, by Smilis of Aegina, whose date has been referred to the earlier half of the sixth century. Hiero of Syracuse, who was engaged in war while suffering from gout and stone, is compared by Pindar

with Philoctetes, ἀσθενεῖ μὲν χρωτὶ βαλῶν, ἀλλὰ μοιρῆδιον ἦν (*Pyth.* i. 55). At that very time Syracuse contained the famous statue of the limping Philoctetes, by Pythagoras of Rhegium, of which Pliny says that those who looked at it seemed to feel the pain (xxxiv. 59). Even if we hesitate to believe that the sculptor intended an allusion to Hiero¹, we may well suppose that Pindar's comparison was suggested by the work of Pythagoras. Pindar touches on a legend which represented Heracles in combat with Apollo and two other gods (*Ol.* ix. 30 f.). A similar contest between Heracles and Apollo was the subject of a group executed in Pindar's time (about 485 B.C.) by three artists of Corinth—Diyllus, Amyclaeus, and Chionis—and offered by the Phocians in the temple at Delphi (Paus. x. 13, 7). The religious reserve with which Pindar alludes to the strife between Heracles and the god (*Ol.* ix. 35, ἀπό μοι λόγον | τοῦτον, στόμα, βίψον) has led critics to infer that the story was one of the ἱεροὶ λόγοι pertaining to mysteries². His reticence probably reflects the tone of the Delphic priesthood in regard to the closely kindred subject which he must have seen in their temple."

¹ See Watkins Lloyd, *History of Sicily*, p. 315; and A. S. Murray, *History of Greek*

Sculpture, p. 203.

² Cp. Paley on *Iliad* v. 396.



2



3



4



5

DESCRIPTION OF

ILLUSTRATIVE COINS (*SILVER*).

From the British Museum Educational Series (Catalogue).

1. III. B. 28. Of Thebes. *Obv.* Boeotian shield. *Rev.* ΘΕ (=Θεῖβήων). Infant Hêrakles strangling serpents. Fourth century B.C. Wt. 187 grs. Cf. *Nem.* I. 39—47.

2. II. C. 16. Of Akragas. *Obv.* Two eagles with hare. In field horned head of a young river-god. [*Rev.* ΑΚΡΑΓΑΝΤΙΝΟΝ.] End of fifth century B.C. Wt. 267·8 grs. Cf. *Nem.* III. 80, 81.

3. II. B. 24. Of Aegina (χελώνη). *Obv.* ΑΙ. Land tortoise (symbol of Astartê, Phœnician goddess of commerce). *Rev.* Incuse square divided into five compartments, with Ν, Ι, and dolphin in the three whole squares. Earlier than B.C. 459. Wt. 189 grs. Cf. *Nem.* VI. 66.

4. I. C. 25. Of Katana. [*Obv.* Man-headed bull (river-god); above, water-fowl; beneath, river-fish.] *Rev.* ΚΑΤΑΝΑΙΟΝ (ΙΟΙΚΑΤΑΝΑ). Winged Nikê with wreath in right hand moving quickly to the left. Before 480 B.C. Wt. 266·8 grs.

5. II. C. 28. [*Obv.* ΜΕΣΣΑΝΙΟΝ. Hare; beneath it dolphin.] *Rev.* Ἀπήνη; winged Nikê about to crown charioteer. In exergue two dolphins. Fifth century B.C. Type adopted by Anaxilâos. Wt. 266·9 grs. Cf. *Ol.* V. 3.

ERRATA.

p. 6, text v. 9, for *συν* read *σὺν*

p. 9, note on v. 25 *στέλχοντα*, for Ol. 115 read Ol. ι. 115

p. 27, notes col. 2 ll. 8, 9, for *ἀρισ-τόκεια* read *ἀριστο-τόκεια*

p. 31, note on v. 83, for Nem. ιιι. 33 read Nem. x. 33

p. 55, text v. 49, for *τέκτον* read *τέκτον'*

p. 92, note on v. 46 *λάβρον* l. 8, *dele* comma after 'neck'

p. 110, note on v. 29 *οἶ*, *dele* 40.

p. 123, note on v. 28, for 'odoribus' read 'oloribus'

p. 140, note on v. 18 *εἶδ'*, for Ol. xiv. 4 read Ol. xiv. 14, Frag. 53, 1

p. 208, text l. 5, for *ἀχέιαλ τ'* read *ἀχέιαλ τ'*

For corrected chronology of Nem. v, Isth. ιιι, iv, v, vii, see p. viii.

NEMEA I.

ON THE VICTORY OF CHROMIOS, OF SYRAKUSE
(PROCLAIMED AS OF AETNA), WITH THE
FOUR-HORSE CHARIOT.

INTRODUCTION.

CHROMIOS, son of Agêsidâmos, was, according to Dissen's conjecture, a member of the Hyllean tribe of Dorians, one of the Hêracleids who went from Rhodes to Gela (see Pyth. I. 62). He was made by Hiero governor, *ἐπίτροπος* (according to Schol. on Nem. ix.), of Aetna, founded B.C. 476, of which Deinomenes was titular sovereign (Pyth. I. 58—60). Gelo had given Chromios one of his own and Hiero's sisters in marriage, and had made him, with the other brother-in-law, Aristonoüs, a guardian of his son. It appears however that Polyzêlos, brother of Gelo and Hiero, married Gelo's widow, Dâmaretâ (Dêmaretê), thus getting control over Gelo's son and heir, so that in supporting Hiero, Chromios was not necessarily betraying his trust. He may well have despaired of his ward being able to cope with his paternal uncles, the youngest of whom, Thrasylulos, was directly responsible for his ruin. It is at any rate clear that Chromios was Hiero's chief supporter. He is said to have been his charioteer. The reason for regarding him as a Gelôan immigrant to Syrakuse is because Pindar tells us (Nem. ix. 40) that in his prime he fought with distinction in the battle on the Helôros, in which Hippokrates, tyrant of Gela, defeated the Syrakusans. As this battle is mentioned in the ode (Nem. ix.) sung at Aetna, it is probable that the Syrakusans of rank who moved thither were new citizens of Syrakuse introduced with Gelo. In the new city they

were out of danger of surprise by the republican faction, and were reinforced by numbers of Megarians and Peloponnesians which could scarcely have been introduced into the old city, while they were near enough to give effective aid to their friends in Syrakuse. As Akragas and Himera had just before the time of the composition of this ode, Ol. 76. 4, B.C. 473, recovered their freedom, it is probable that Pindar had in view, when mentioning foresight (*v.* 28), this provision for Deinomenes and precaution against the impending struggle against the tyranny. If so, he lived to see the futility of the policy he thus admired, which was doubtless partly owing to the division of the dynastic party after Hiero's death. Chromios took active part in Hiero's martial enterprises, and as ambassador to Anaxilas, tyrant of Rhêgion, between B.C. 478 and 476 (see *Pyth.* II. *Introd.*), he prevented the subjugation of the Lokri Epizephyrii. He won this Nemean victory, Ol. 76. 4, B.C. 473, in the summer. Pindar was in Sicily when this ode was recited before the banquet given in celebration of the victory at Chromios' house in Ortygia, at which the poet was apparently himself present. The chorus performed it at the *πρόθυρον*, i.e. before the principal door of the palace. Mezger well compares Chromios with Thêrôn, and says that his praises came straight from the poet's inmost heart. It is therefore not surprising that the scene of the myth should lie in Thebes. The rhythm is Dorian.

ANALYSIS.

vv.

- 1—7. The ode goes forth from Ortygia in honour of Zeus of Aetna, on the occasion of Chromios' Nemean victory.
- 8, 9. The exordium makes mention of gods, as the victor's merits are derived from them.
- 10—12. The highest object of ambition, celebration by an Epinician ode, has its occasion in victory.
- 13—18. Praise of Sicily's sacred relation to Persephonê, fertility, rich cities, glory in war, success in games even at Olympia.
18. This topic is dismissed.
- 19—25. For it is Chromios' hospitality which brings the poet to his halls, and to him praise is due to confound various cavillers.

- 25—30. Men ought to develop natural gifts of strength and foresight, with both of which Chromios is endowed.
- 31, 32. One ought not to hoard, but to use wealth for one's own enjoyment and the benefit of friends,
- 32, 33. since man's time is short and beset with trouble.
- 33, 34. Introductory mention of Hērakles' paramount merits.
- 35—61. Myth of the infant Hērakles and the two snakes.
- 61—end. Teiresias' prophecy of Hērakles' toilsome exploits and their final reward of peaceful bliss.

The application of the latter part of the myth to Chromios is sufficiently obvious to account for there being no formal conclusion to the ode.

The main idea of the poem is to exalt the enjoyment, both in this life and hereafter, of ease, good cheer, and fame earned by the strenuous exercise of natural powers during youth and prime. Chromios' ancestor, Hērakles, afforded a conspicuous illustration of such a theme, and perhaps to some extent his marriage with Hēbé presented a parallel to Chromios' splendid alliance. There is no need to suppose that by reciting the infantine courage of Hērakles the poet meant to imply that the valour of Chromios had been precocious. On the other hand, the precocity of Hērakles is a signal instance, as Aristarchos said, of the *innate* courage and vigour ascribed to his descendant.

The introduction of the prophecy of Teiresias is a natural device for bringing in the career and reward of Hērakles, so that it is needless to suppose, with Müller (*Hist. of Gk. Lit.* i. p. 224, trans.), that the mention of the seer and also of foresight, *v.* 27, implies that Pindar had predicted Chromios' victory. *V.* 27 rather ascribes to Chromios the faculty which Thukydides notes as characteristic of Themistokles (i. 128)—οἰκεία γὰρ συνέσει, οὔτε προμαθὼν ἐς αὐτὴν οὔτε ἐπιμαθὼν... (ἦν) τῶν μελλόντων ἐπὶ πλείστον τοῦ γενησομένου ἀριστος εἰκαστής. Chromios very likely inspired the successful policy of Gelo and Hiero. Leop. Schmidt again seems to be mistaken in supposing that *vv.* 18—32 have reference to the poet. Modern editors have generally paid too little attention to Aristarchos' view, but with this exception I agree with Mezger. Disson's general explanation is correct, though he refines too much, especially in regarding the infant exploit of Hērakles as meant for a parallel to Chromios' early valour at the battle of Helōros, at the date of which

he was probably about forty years old (see on *Nem.* ix. 42). There is a side allusion to Himera and Chromios' land-fights generally in *v.* 62, and to the sea-fight off Cumae in the next verse. In an ode sung in Ortygia there would scarcely be any reference to the fight of Helôros, in which Syrakusans were defeated.

There is nowhere a more prominent division of the ode than at *v.* 19. Yet this is inside Mezger's ὀμφαλός, *vv.* 13—30 (20 is a misprint). Moreover, *vv.* 31, 32 take up *vv.* 19—24, after the partly gnômic, partly laudatory digression.

The main divisions then of the ode are *vv.* 1—7, 8—12, 13—18, 19—33, 33—72.

There is a possible bearing of the myth which has not, I believe, been noticed, namely, that Amphitryôn was a type of hospitality, so that Chromios' palace might suggest the scene of the myth in this connection.

The ode is one of the finest examples of Pindar's art. Especially admirable is the vigorous word-painting of the myth.

Στρ. α'.

Ἄμπνευμα σεμνὸν Ἀλφειοῦ,
κλεινὰν Συρακοσσᾶν θάλος Ὀρτυγία,
δέμνιον Ἀρτέμιδος,
Δάλου κασιγνήτα, σέθεν ἄδυεπής

1. Ἄμπνευμα.] 'Hallowed spot where Alpheus took breath;' i.e. after his pursuit of Arethusa under the sea. This myth veils the transference by Dorian colonists of the cult of Artemis Potamia from Elis to Ortygia, cf. *Pyth.* ii. 7. According to analogy ἄμπνευμα ought to mean 'recovered breath,' but for the concrete meaning changing to that of the place of the action, cf. *μαντήριον*. The word ἄμπν., suggesting τῶν μόχθων ἄμπνοάν (*Ol.* viii. 7), at once strikes the key-note of the general sentiment of the ode.

2. θάλος.] As Ortygia is supposed to be the original settlement, it is rather Συρακοσσᾶν ῥίζα (cf. *Pyth.* iv. 15) than θάλος (cf. *Ol.* ii.

45) in the sense of scion. Perhaps it means 'the leader,' whence the other quarters of the city branched. If it means 'a part' we must suppose that it and the other quarters spring from a common *πυθμῆν*, i.e. from Sicily or the Dorian stock. Prof. Paley renders θάλος by 'pride.'

3. δέμνιον.] Cf. *Il.* xxiv. 615, ἐν Σιτύλῳ ὅθι φασὶ θεᾶν ἐμμεναι εὐνὰς | Νυμφῶν, αἰτ' ἄμφ' Ἀχελείῳ ἐρρώσαντο, *Plut. de fluv. et mont.* 5. 3, Κανκάσιον ὅρος ἐκαλεῖτο τὸ πρότερον Βορέου κοίτη.

4. Δάλου κασιγνήτα.] The two favourite islands of Artemis are her nurslings metaphorically, and hence are regarded as sisters.

σέθεν.] Cf. *Madv.* § 60 *Rem.* 4.

5 ὕμνος δρμάται θέμεν 5
 αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν
 ἄρμα δ' ὀτρύνει Χρομίον Νεμέα θ' ἔργμασιν νικα-
 φόροις ἐγκώμιον ζεύξαι μέλος. 10
 Ἄντ. α'.

ἀρχαὶ δὲ βέβληνται θεῶν

It is really an adverb of *motion* from, as it is here used.

5. δρμάται.] Cf. Ol. III. 9, 10, Πίσα.. τὰς ἀπο | θεύμοροι νίσοντ' ἐπ' ἀνθρώπους δοῖδαί, where the song starts from the scene of the victory, here quite as naturally from the place where it is first recited.

θέμεν.] Not 'to describe' (Cookesley) but 'to establish.'

6. αἶνον, κ.τ.λ.] Cf. Frag. 206 [242], 'Ἀελλοπόδων μὲν τιν' εὐφραίνουσιν ἵππων | τίμια καὶ στέφανοι.

χάριν.] Is this 'to please' or 'by grace of'? [Mr Fanshawe]. Mezger takes the latter interpretation and quotes Pyth. II. 70, III. 95.

7. For the appropriateness of the metaphor to the victory cf. Ol. VI. 22—27, VIII. 25, Nem. IV. 93—end, Nem. VII. 70—72, VIII. 19, Isth. I. 6. Here the poet's verses are the winged horses which will bear over the world the car, Chromios' victory. For metaphor cf. Pyth. X. 65. For the conjunction ἄρμα Χρομίον Νεμέα θ', cf. Nem. IV. 9, Νεμέα Τιμασάρχου τε πάλα.

8. 'Its (the ode's) foundations have been laid in mention of deities in conjunction with the heaven-sent excellences of yon man.' Cf. Pyth. VII. 4, κρηπὶδ' αἰδῶν.. βαλέσθαι, Frag. 176 [206], for the metaphor, for the sentiment Nem. V. 25, Διὸς ἀρχομέναι, II. 1—3. I take the genitive θεῶν as 'κατὰ σύνεσιν,' ἀρχαὶ βέβληνται being regarded as equivalent to 'I have begun.' For such a licence with an accusative cf. Eur. Ion, 572, τοῦτο κάμ' ἔχει πόθος.

Mr Wratislaw asks (in a paper read before the Camb. Philolog. Soc. Nov. 27, 1878), 'would not the most natural way of understanding this passage, considering that the human victory was won shortly after the foundation of Aetna, be: "And the commencements of the Gods, i.e. the foundations of their temples at Aetna, have been laid contemporaneously with the Divine exploits of Chromios"?' I do not any more than Mr Wratislaw 'accept Dissen's equation, "initia Deorum posita sunt" = "initia a Deis posita sunt." But it is not easy to see how ἀρχαὶ θεῶν can mean ἀρχαὶ ναῶν, which is what Mr Wratislaw's suggestion seems to amount to. Moreover, Ol. VI. 96, Ζεὺς is Αἰτναῖος in connection with Syrakuse quite independently of the city Aetna, so that there is nothing in the strophē to lead up to the supposed allusion. Yet again, as the chief temples would have their foundations laid at the time of the founding of the city, σύν has to cover more than two years. The intervention of the suggested mention of Aetna's temples is isolated itself and isolates vv. 10—12. If ever convinced of the untenability of my construction I should read βέβληντ' ἐκ θεῶν with Mingarelli. Dawes and Pauwe read θεῶ, or render ἀρχαὶ θεῶν 'a beginning with the gods,' βέβληνται 'has been made.' For ἀρχαὶ cf. Terpander Frag. 1 (Bergk), Ζεῦ σοὶ σπένδω | ταῦτ' αὖ μιν ἀρχάν.

Yet again does ἀρχαὶ θεῶν=

κείνου συν ἀνδρὸς δαιμονίαις ἀρεταῖς.
 10 ἔστι δ' ἐν εὐτυχίᾳ
 πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
 Μοῖσα μεμᾶσθαι φιλεῖ. 15
 σπεῖρέ νυν ἀγλαῖαν τινὰ νάσῳ, τὰν Ὀλύμπου
 δεσπότας
 Ζεὺς ἔδωκεν Φερσεφόνα, κατένευσέν τέ οἱ χαίταις,
 ἀριστεύουσιν εὐκάρπου χθονὸς 20

οὐλοχῦται, and is βέβληται to be explained by *Il.* i. 458, αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχῦτας προβάλλοντο, and was the ode sung during a domestic sacrifice, in the peristyle, the first strophē answering to or accompanying the preliminary invocation to Zeus of Aetna and Artemis? Prof. Paley says, "Lit. 'A foundation is laid of the gods,' viz., of praising them." Mr Holmes renders 'Now of heaven have been laid the foundations that sustain yon hero's godlike merits, and in success is the crown of glory, for &c.'

9. δαιμονίαις.] Cf. *Ol.* ix. 110. These good qualities are φῶν (*ib.* 100), and opposed to διδασκαίς ἀρεταῖς. I think ἀρεταί would scarcely be used in the plural of one 'victory,' which is all we have here.

10. εὐτυχία.] If we regard *Isth.* i. 1 as a mild case of zengma, εὐτυχία, εὐτυχέω, in all four instances where they occur in Pindar, mean the crowning good fortune of success in games: so too ὑψέχοντες, *Ol.* v. 16. For sentiment, cf. *Nem.* ix. 46.

11. ἄκρον.] As πανδοξίας (prob. coined by Pindar, cf. παγγλωσσία) is a superlative expression, ἄ. may mean 'first prize;' cf. *Pyth.* xi. 55, (ἀρετᾶν) ἄκρον ἐλῶν, and *Theokr.* xix. 31, ἄκρα φέρεσθαι. The meaning of the sentence is, 'The consummation (or 'first prize') of highest renown'—i.e. celebration in song—

'has its occasion in victory.' For the sentiment cf. *Pyth.* i. *fin.* τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρᾳ μοῖρ'. ἀμφοτέροισι δ' ἄνῃρ | δεῖ ἂν ἐγκύρσῃ καὶ ἔλῃ, στέφανον ὕψιστον δέδεκται—, *Nem.* ix. 46.

11. δ'.] 'For.' Several mss. read μεγίστων for μεγάλων.

13. σπεῖρέ νυν.] Corrected from *ἔγειρε νῦν, νῦν ἔγειρ'*, on a hint of the Schol. *ἔκπεμπε τοῖνυν, ὦ Μοῦσα, καὶ σπεῖρε λαμπρότητά τινα τῇ νήσῳ τῇ Σικελίᾳ, κ.τ.λ.* In uncials ΣΠΕΙΡΕ and ΕΓΕΙΡΕ are not unlike. For phrase cf. *Ol.* xi. 94, τιν δ' ἀδυνεπῆς τε λύρα | γλυκύς τ' αὐλὸς ἀναπάσσει χάριν. The poet invokes himself or the chorus. The word τινὰ apologises for the boldness of the phrase, as ἀγλαῖαν has not elsewhere the meaning wanted, namely, 'fame' or 'song,' though the ode is ἀγλαῖας ἀρχή in *Pyth.* i. 2, cf. *Frag.* 182 [213], χοροὶ καὶ Μοῖσα καὶ Ἀγλαία.

14. ἔδωκεν.] As a dowry on her union with Pluto. Perhaps there is a covert allusion to the temples of Demeter and her daughter built by Gelo. The Schol. is needlessly exercised at the δέμιον Ἀρτέμιδος being in a possession of Persephoné's, and suggests that the two goddesses were identical, citing Kallim. *Πεκαλεῖ νυ καὶ Ἀπόλλωνα παναρκέος Ἡελίοιο | χῶρι διατμήγουσι καὶ εὐποδα Ἀηϊώτην | Ἀρτέμιδος.*

ἀριστεύουσιν.] This goes with the

Ἔπ. α'.

- 15 Σικελίαν πίειραν ὀρθώσειν κορυφαῖς πολλῶν ἀφνεαῖς
 ὥπασε δὲ Κρονίων πολέμου μναστήρ᾽ οἱ χαλκεντέος
 λαὸν ἵππαιχμον, θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις
 ἐλαίῳ χρυσέοις 25
 μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλὼν

predicate 'as bearing off the palm for fertility of soil' (lit. 'from (all) fruitful soil').

15. ὀρθώσειν.] This sense 'raise to renown' (Isth. iv. 48, v. 65) is an extension of 'rear (as a memorial),' rear a memorial pillar to,' cf. Ol. iii. 3 *note*. The grammar of the transition is well illustrated by the double accusative Aristoph. *Acharn.* 1233, *τήνελλα καλλίνικον* ἔ|δοντες σὲ καὶ τὸν ἄσκον. The κορυφαὶ πολλῶν ἀφνεαί, 'cities unsurpassed in wealth,' are the στήλαι which perpetuated the renown of Sicily. For κορυφαὶ in this sense 'prime, choicest specimens,' cf. v. 34, Ol. i. 13, *δρέπων κορυφὰς ἀρετῶν ἀπὸ πασάν.* It is equivalent to *ἄωτος*, 'choicest bloom.' Here and v. 31 there is perhaps hypallage, cf. O. and P. p. xxxv.

16. μναστήρ.] Cf. Pyth. xii. 24, *μναστήρ' ἀγώνων.*

χαλκεντέος.] The epithet alludes to the fame of the Sicilian armour, cf. Pyth. ii. 2.

17. θαμὰ δὴ καί.] 'Right often even.'

Ὀλυμπιάδων.] With special complimentary allusion to the victories of Gelo and Hiero b.c. 488.

χρυσέοις.] For this epithet meaning only 'glittering,' cf. Ol. viii. 1, x. 13, Pyth. x. 43. Prof. Paley however, on Martial ix. xxiii. 1, suggests that even in Pindar's times the crown was actually of gold (cf. Nem. vii. 77—79), or that the leaves were gilded.

18. μιχθέντα.] Lit. 'brought

into contact with.' Cf. Nem. ix. 31, Ol. i. 21, *κράτει δὲ προσέμυε δεσπότην*, Nem. ii. 22, *ὀκτώ στεφάνους ἐμιχθεν ἡδῆ*. *Infra* v. 56 the use is not quite similar. Mr Fanshawe suggests that the lemma, coming so close to *μναστήρα*, 'wooer,' may here mean 'wedded'; so Holmes. L. and S. wrongly render it here and in Pyth. xii. 24, 'calling to mind,' 'mindful of.' Dissen compares *μνήσασθαι χάρις*, but the idea is not the same. The aor. = 'call to mind,' *μνηστήρ* = 'one who keeps in mind of.'

πολλῶν, κ.τ.λ.] 'I have entered upon a copious theme, having aimed at moderation with a statement of simple truth.' The Aldine and Roman editions with two Scholia make *καιρὸν* object of *βαλὼν*. It is generally taken as the object of *ἐπέβαν*. I think the sense inferior and the construction questionable, though it is true that *ἐπιβαλὼν* takes an accusative of *place*. T. Mommsen (on Ol. i. 89) regards *ψεύδει* as a *dativus terminis* (cf. Pyth. xii. 31), but it is better to make it the instrumental dative. Mr Myers—'Thus shoot I arrows many, and without falsehood have I hit the mark'—scarcely represents the original. Pindar has briefly mentioned five points on which a poet might dilate, the divine patronage of Sicily, its fertility, the wealth of its cities, its achievements in war and in games. He has stated truths without exaggeration. But only to dismiss them

Στρ. β'.

ἔσταν δ' ἐπ' αὐλείαις θύραις
 20 ἄνδρὸς φιλοξέινου καλὰ μελπόμενος, 30
 ἔνθα μοι ἄρμῳδιον
 δεῖπνον κεκόσμηται, θαμὰ δ' ἄλλοδαπῶν
 οὐκ ἀπείρατοι δόμοι
 ἐντί' λέλογχε δὲ μεμφομένοις ἔσλους ὕδωρ καπνῷ
 φέρειν 35

and turn to his special theme, the praise of Chromios, &c.

In this difficult sentence the poet checks himself—the suggestion of the necessity for doing so being a compliment to Sicily, Syrakuse and Hiero, the fact that he does so a compliment to Chromios. Thus οὐ ψεύδει = 'not with a false statement.' For dat. cf. Ol. xi. [x.] 72, μάκος δὲ Νικεὺς ἔδике πέτρῳ; Isth. i. 24. What he has said is a βέλος shot Μοισῶν ἀπὸ τόξων (Ol. ix. 5). Both ἐπέβαν and ἔσταν are idiomatic aorists indicating the immediate past; the former refers to the recitation of the previous verses, the latter to the arrival of the chorus at the place of recitation. For the sense given to καιρὸν cf. Pyth. i. 81, καιρὸν εἰ φθέγγαιο, ix. 78, Ol. ix. 38. Mr Postgate has kindly sent me an interpretation substantially the same as the above, and quotes Nem. viii. 37 for the emphatic application of the negative to a single word.

19. αὐλείαις.] The chorus with the poet were, it would seem, just outside the πρόθυρον (cf. Pyth. iii. 78, Isth. vii. 3). Perhaps they were in the πρόθυρον, for the εὐτειχὲς πρόθυρον of Ol. vi. 1 could hardly have been 'a space before a door' or 'a porch' (L. and S., Smith's *Dict. of Antiquities*, Guhl and Koner); but was probably walled on three sides and with pillars in the front like the πρόναος of a

templum in antis. It is probable that in such cases the αὐλεία θύρα opened immediately into the peristyle without a θυράων, 'a narrow passage' or 'entrance chamber,' which would appear in town houses when the sides of the πρόθυρον were built up to form chambers. According to L. and S. the household gods were in the πρόθυρον, but Smith's *Dict. of Ant.* places them in the peristyle.

21. ἐνθα.] 'In whose hall.' Though, as the victory was won at the summer Nemea, the feast may have been held outside.

ἀρμῳδιον.] Cf. Pyth. iv. 129, ξείνι' ἀρμύζοντα, and the Homeric δαιτὶς ἐΐσης.

22. ἄλλοδαπῶν.] Perhaps includes the poet, who was in Sicily this year. For Chromios' hospitality cf. Nem. ix. 2.

24. λέλογχε, κ.τ.λ.] It is in my opinion impossible to arrive at a definite conclusion as to the interpretation of this difficult sentence. I therefore give the views of the chief authorities before my own. (A.) 'But he hath got good men and true against cavillers (dat. incommodi) so as to bring water against smoke,' i.e. to use to drown the voice of envy; so Hermann, Don. (B.) Dissem also approves; but says,—"Credas etiam sic jungi posse: λέλογχε, ἐσλους μεμφομένοις ὕδωρ κάπνῳ ἅντια φέρειν, consequitur est hoc, ut probi viri obtreccatoribus

25 ἀντίον. τέχναι δ' ἐτέρων ἑτεραι· χρηὴ δ' ἐν εὐθείαις
ὁδοῖς στείχοντα μάρνασθαι φνῆ.

Ἄντ. β'.

πράσσει γὰρ ἔργῳ μὲν σθένος,

aquam obviam ferant fumo, quem movent." He objects however to an accusative and infinitive after λαγχάνειν as unsupported. (C.) Matthiae proposes λέλογχεν ἐσλούς, μ. ὕ. ἀ. φ. (ὥσπερ) καπνῷ ignoring the order of the words. (D.) Mommsen (after a Schol.) renders "Innata vero est (sortito evenit) iis qui bonos vituperare solent ars fumum [gloriae] aquā [reprehensionis] restinguendi." (E.) An improvement in this line of interpretation seems to be 'Tis men's lot when cavilling at the good to bring water to check smoke,' i.e. to increase what they wish to diminish. Only thus I think could καπνός stand for glory in such a metaphor (von Leutsch, Mezger). The two last interpretations make too abrupt a disconnection of sense, not to mention the rare construction which is assumed. Mezger cites Strabo to defend the dat. governed by λαγχάνω. Bergk would alter ἐντί· λ. to ἀντιλέλογχεν, only found, I believe, as an Attic law term.

(F.) I prefer the following version, suggested by the reading ἐσλός of the best mss, and supported by Ol. i. 53, ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος, 'some loss hath oft befallen evil speakers'; 'It hath befallen the noble against cavillers, to bring water against smouldering fire (of envy),' taking μεμφομένους as dat. incom. and φέρειν, κ.τ.λ. as inf. subject to λέλογχε. The metaphor of water for streams of song is used, as here, in connection with strangers Nem. vii. 61, 62 (noted by Don.) ξεινός εἰμι· σκοτεινὸν (κοτεινὸν) ἀπέχων ψόγον, | ὅδατος ὥστε ῥοὰς

φίλον ἐς ἄνδρ' ἄγων κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθός οὗτος. Plutarch, Fragm. xxiii. 2, τὸν φθόνον ἐνιοι τῷ καπνῷ εἰκάζουσι, was thinking more of other applications of the similitude than of this passage, for he goes on to explain πολλὸς γὰρ ἐν τοῖς ἀρχομένοις ὢν, ὅταν ἐκλάμπωσιν, ἀφανίζεται· ἥκιστα γοῦν τοῖς πρεσβυτέροις φθονοῦσιν. The connection of this difficult passage is not impaired by making the statement general. 'We poets are wont to help the noble by drowning the voices of cavillers with our song. Divers folk have divers arts. (This comprehends the idea that it is the poet's work to perpetuate a victory as much as it is the work of men of action to gain one.) One must walk uprightly and make the best use of natural powers. Strength, to wit, has its function in action, intellect in counsel, in the case of those who have an innate gift of foresight (which class includes the poet and also, as is at once stated, Chremios).' As to sentiment vv. 24—33 have much in common with Isth. i. 40—51.

25. τέχναι δ' ἐτέρων ἑτεραι.] For sentiment, cf. Ol. ix. 104—107, viii. 12—14, Nem. vii. 54.

στείχοντα.] For metaphor, cf. Ol. i. 115, εἴη σέ τε τοῦτον ὑψὺ χρόνον πατεῖν, Nem. viii. 35.

μάρνασθαι.] Cf. Nem. v. 47, ἐσλοῖσι μάρναται περί πᾶσα πόλις.

φνῆ.] For the superiority of natural over acquired attainments, cf. Ol. ii. 85, ix. 100, τὸ δὲ φνῆ κράτιστον ἅπαν.

26. πράσσει.] 'Exercises its function,' cf. Frag. 108 [96] πρᾶσσόντων

βουλαῖσι δὲ φρήν, ἐσσόμενον προοιδεῖν 40
 συγγενῆς οἷς ἔπεται.

Ἀγρησιδάμου παῖ, σέο δ' ἄμφι τρόπῳ
 30 τῶν τε καὶ τῶν χρήσιες.
 οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις
 ἔχειν, 45
 ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἔξαρκ-
 ἔων. κοιναὶ γὰρ ἔρχοντ' ἐλπιδες

Ἐπ. β'.

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι
 προφρόνως 50
 ἐν κορυφαῖς ἀρετῶν μεγάλαις, ἀρχαῖον ὀτρύνων λόγον,

μελέων. This does not contradict
 Frag. 14 [16].

27. ἐσσόμενον, κ.τ.λ.] 'In those
 whose birthright it is to foresee
 what shall be.'

29. σέο δ', κ.τ.λ.] 'In thy charac-
 ter are faculties for using both this
 endowment and that.' For ἄμφι cf.
 Pyth. v. 111, ἄμφι βουλαῖς, in which
 passage Arkesilas also is praised for
 ἔργα as well as βουλαί, Nem. vi. 14.
 For τῶν τε καὶ τῶν cf. Ol. ii. 53.

31. Euripides seems to be think-
 ing of these two lines *Ion*, 639, οὐ
 φιλῶ ψογοῦς κλύειν | ἐν χερσὶ σῶζων
 ἔλθον οὐδ' ἔχειν πόνους.

κατακρύψαις ἔχειν.] *Conditum
 habere*, cf. γήμας ἔχεις, *Soph. Oed.
 R.* 577, not the periphrasis men-
 tioned *Madv.* § 179.

32. 'But from what I have both
 to enjoy myself and to have the
 credit of being duly open-handed to
 (lit. 'thoroughly satisfying') my
 friends. For the expectations of
 men, born to sore trouble as all
 are, are uncertain for all alike.'

ἐόντων.] Cf. *Theognis*, 1009,
 τῶν αὐτοῦ κτεάνων εὖ πάσχεμεν. Cf.
Pyth. iii. 104 for sentiment, also
Simonides, 85 [60] v. 13, Ἀλλὰ σὺ
 ταῦτα μαθὼν βίβου ποτὶ τέρμα |

ψυχῇ τῶν ἀγαθῶν τλήθῃ χαριζόμενος
 and see L. and S. s. v. *χαρίζομαι*
 for genitive.

ἔξαρκέων.] *Dissen* explains ἐ. φίλαις
 αὐτῶν—'bestowing of them plenti-
 fully on my friends.' But cf. *Eur.
 Suppl.* 574, ἥ πᾶσιν οὖν σ' ἐφύσεν
 ἔξαρκεῖν πατὴρ; 'did thy father then
 beget thee to be a match for all men?'

κοινὰ γὰρ ἔρχοντ'.] Cf. *Nem.* vii.
 30, κοινὸν ἔρχεται | κύμ' Αἶδα.

33. πολυπόνων.] Cf. *Eur. Or.* 975,
 πανδάκρυτ' ἐφ' αἰμέρων | ἔθνη πολύ-
 πονα, λεύσσεθ', ὥς παρ' ἐλπίδας |
 μοῖρα βαίνει... βροτῶν δ' ὁ πᾶς ἀσ-
 τάθμητος αἰών. The idea of πολυ-
 πόνων reflects on ἐλπίδες and sug-
 gests the antiphrasis, cf. *supra*,
 v. 15.

ἀντέχομαι.] 'I claim preëminence
 in devotion to,' cf. *Thuk.* i. 13, τῆς
 θαλάσσης ἀντείχοντο, 'made sea-
 faring an object of rivalry,' 'vied
 with each other in attention to
 maritime pursuits.'

34. ἐν κορυφαῖς.] For ἐν, 'in the
 sphere of,' cf. *my O.* and *P.* p.
 xxxvii; for κορυφαῖς cf. *supra*, v. 15.

ὀτρύνων.] For the phrase cf. *Isth.*
 iii. 40, 41, ἐκ λεχέων ἀνάγει φάμαν
 παλαιὰν εὐκλέων ἔργων· ἐν ὕπνῳ
 γὰρ πέσεν· ἀλλ' ἀνεγειρομένη, κ.τ.λ.

35 ὥς, ἐπεὶ σπλάγχνων ὑπο ματέρος αὐτίκα θαητὰν ἐς
αἶγλαν παῖς Διὸς 55

ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,
Στρ. γ'.

ὥς οὐ λαθὼν χρυσόθρονον
Ἦραν κροκωτὸν σπάργανον ἐγκατέβα.
ἀλλὰ θεῶν βασιλέα

40 σπερχθεῖσα θυμῷ πέμπει δράκοντας ἄφαρ. 60
τοὶ μὲν οἰχθεῖσθαι πυλᾶν
ἐς θαλάμου μυχὸν εὐρύν ἔβαν, τέκνοισιν ὠκείας
γνάθους

35. ὥς, ἐπεὶ.] MSS. read ὥς ἐπεὶ
and v. 37, ὥς τ' οὐ.

Mommsen proposes λόγον | τοῦδ' ὅπα (cf. for gen. Pyth. vii. 9, Nem. iv. 71, vii. 21, 32 and for ὅπα Ol. x. 56) from Beck's τὸν δ' ὅπως and the περὶ αὐτοῦ of the Schol. Vet. Hermann ὡς ἄρα or v. 37 οὐ τοι, the latter approved by Don. I incline to Böckh's beginning of v. 35, ὥς τ' or ὥς τε, leaving the third particle doubtful, keeping ὥς τ', v. 37.

ὑπο.] Cf. Ol. vi. 43, quoted in next note.

αὐτίκα.] This must not be taken with ἐπεὶ as = ἐπεὶ τάχιστα, ἐπειδὴ πρῶτον, which is Dissen's explanation. The adverb indicates the normal progress of the delivery as in Ol. vi. 43, ἦλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὠδινὸς τ' ἐρατὰς Ἴαμος | ἐς φάος αὐτίκα, which passage also illustrates θαητὰν ἐς αἶγλαν μόλεν, ὠδῖνα φεύγων, σπλάγχνων ὑπο. The infant Iamos too was visited by two snakes, but they came to feed him.

38. ἐγκατέβα.] Hardly 'stepped into' with supernatural precocity, as Prof. Paley suggests; for the effect of the subsequent miracle would be impaired by such a preliminary display of power. The use recalls the passive sense often

given to ἐκπίπτειν, ἀποθανεῖν. Render simply 'had been laid in.'

39. βασιλέα.] MSS. give βασιλεία (βασιλεία). For the form in the text cf. Pyth. iv. 5, where two fair MSS. read ἱερέα. For the synzesis cf. Ol. xi. 13, χρυσέας. The form in -ea is illustrated by the Sophoklean βασιλῆ, better βασιλῆ, given by Hesychios. In the Lydo-Aeolic ode, Ol. xiv, we find βασιλειαί.

40. σπερχθεῖσα.] Cf. Il. xxiv. 248, σπερχομένοιο γέροντος, Herod. v. 33, ἐσπέρχετο τῷ Ἀρισταγόρῃ, Eur. Med. 1183, ἀλλὰ μὴ | σπέρχου, φίλος. For the episode of the infant Hērakles and the serpents cf. Theokr. xxiv, where many details differ from those of Pindar's account: near the end of Plautus' Amphitruo is a third version.

41. Whether the doors were left open at night, or had been opened in the early morning, or were opened by the serpents—is left uncertain.

42. θαλάμου μυχὸν εὐρύν.] 'The spacious inner chamber'; one of the chambers of the gynækitis.

τέκνοισιν, κ.τ.λ.] 'Greedily yearning to make their jaws play swiftly about the babes,' i.e. in the act of licking over the victim before en-

ἀμφελίξασθαι μεμαώτες· ὁ δ' ὀρθὸν μὲν ἄντεινέν
 κάρα, πειράτο δὲ πρῶτον μάχας, 65
 Ἄντ. γ'.

δισσαῖσι δοιοὺς αὐχένων
 45 μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·
 ἀγχομένοις δὲ χρόνος
 ψυχὰς ἀπέπνευσεν μελέων ἀφάτων. 70
 ἐκ δ' ἄρ' ἄτλατον βέλος
 πλάξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι
 λέχει·
 50 καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαις ἀπὸ
 στρωμνῆς, ὅμως ἄμυνεν ὕβριν κνωδάλων. 75

gorging it. Cf. Hes. *Scut. Herc.* 235 and Prof. Paley's note. I do not think ἐλίσσασθαι, could mean to 'enfold' with jaws. The middle ἀμφελ- may be causal, but cf. *Soph. Aiaz.* 369 (commented on in note on *Nem.* vi. 15). Here γνάθους supports ὥκλας as there πίδα supports ἀψορον.

43. ὀρθόν.] Proleptic, cf. *Pyth.* iii. 53, 96, *Eur. Hipp.* 1203, ὀρθὸν δὲ κράτ' ἔστησαν οὓς τ' ἐς οὐρανὸν | ἔπποι. Prof. Paley observes that this action is miraculous in a new-born infant.

44. δισσαῖσι δοιοῖς.] Cf. *Nem.* viii. 43, δὲ δὴ δυοῖν.

αὐχένων.] For gen. cf. *Madv.* § 57a. Rem.

46. A bold phrase both in construction and sense. 'As he kept throttling them, the time made them breathe forth the life from their dread frames.' The causal use of ἀποπνέω is strange and the word is not the most appropriate to death by strangulation. Of course ἀγχομένοι ... χρόνῳ ... ἀπέπνευσαν have been proposed. It is quite possible that there is some corruption, but it is impossible to establish a correction. For ψυχ. ἀποπν. cf. *Simonides Frag.* 52 [26].

48. βέλος.] 'A pang.' Cf. *Pl.* xi. 269, ὡς δ' ὅταν ὠδίνουσιν ἔχη βέλος ὀξύ γυναῖκα. There is a slight preponderance of ms. authority in favour of δέος, which *Par. A.* has as a correction, but it is hard to see how βέλος could have replaced the much easier δέος (which on the other hand would inevitably appear as an early marginal gloss), unless as a badly corrected transfer from the line above, -ν μελ- becoming -ν βέλ-. (For confusion of μ and β cf. *Ol.* ix. 8.) That δέος is an interpolation from the margin is decidedly the simplest hypothesis.

49. Theokritos makes Hērakles nine months old. Plautus agrees with Pindar as to the age. On a coin of Thebes (see Plate facing Title) the child does not seem to represent a new-born babe. Professor Paley cites a fresco-painting of this subject from Herculaneum, *Racc. di Ercolano*, Pl. 11.

50. 'Why, even she herself sprang from bed to her feet and unrobed as she was thought to repel the attack of the monsters.' Mommsen regards ποσσὶν as a *dativus termini*. Cf. *Ol.* xii. 72, ἀνὰ δ' ἐπαλτ' ὀρθῶ ποδί; but they may be instrumental datives, though

ἼΕπ. γ'.

ταχὺ δὲ Καδμείων ἀγοὶ χαλκείοις σὺν ὅπλοις ἔδραμον
ἀθρόοι,

ἐν χερσὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσω
φάσγανον 80

ἔκετ', ὀξείαις ἀνλαιοι τυπεῖς. τὸ γὰρ οἰκεῖον πιέζει
πάνθ' ὁμῶς·

εὐθύς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

Στρ. δ'.

55 ἔστα δὲ θάμβει δυσφόρῳ

85

τερπνῶ τε μιχθεῖς. εἶδε γὰρ ἐκνόμιον·

rendered 'to her (his) feet.' For certain *dat. term.* cf. Pyth. xii. 31.

ἀπεπλος.] With nothing on except an under garment, *χιτωνίσκος*, i. q. *μοροχίτων*, Philostratos, Eur. *Hec.* 933, λέχῃ δὲ φίλια μόνοπепλος λιπούσα Δωρὶς ὡς κόρα. Greek women seem not to have had special night gear.

ἀμνεν.] A good case of the imperfect of intended or attempted action. Bergk recklessly alters ποσσὶν to παισίν.

ῥβρων.] Either = 'the attack,' cf. Pyth. i. 72; or else ῥ. κ. = 'savage monsters.' Cf. ὕβρισται ταῦροι, Eur. *Bacch.* 743.

κνωδάων.] Fick refers κνώδαλον and κνώδαξ 'pivot' to the root SKAND, whence Skt. khād, 'bite' (he should hesitate to separate κινάδεύς, κινάδος from κίδαφος, σκινδαφος which he rightly gives under the root SKAD 'hide,' 'cover'), Lat. cena, Sabin. scesna-, 'supper,' Lith. kándu, 'to bite.'

51. So best mss. The Triclinian mss. and the Aldine and Roman editions give σὺν ὅπλ. ἀθρ. ἔδρ.; Editors ἀθρ. σὺν ὅπλ. ἔδρ. or ἔδρ. σὺν ὅπλ. ἀθρ. For the lengthening of -ον before a vowel cf. Pyth. iii. 6, ix. 114, χορόν εν.

ὅπλοις.] Don. renders 'shields' from Hes. *Scut. Herc.* 13, φερεσ-

σακίας Καδμείους; but it is more natural to suppose that they caught up any weapons.

52. φάσγανον.] Omitted in the best mss. The Triclinian mss. read ξίφος ἐκτινάσσω against the metre.

53. ὀξείαις ἀνλαιοι τυπεῖς.] 'Smitten with keen throes of anguish.' The phrase *τυπεῖς* was very likely chosen in reference to βέλος above. *Il.* xix. 125, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθείαν, *Od.* x. 247, κῆρ ἄχρῃ μεγάλῳ βεβολημένος.

τὸ γὰρ, κ.τ.λ.] Pausanias, x. 22. 5, cites this sentiment with approval. Cf. 'The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.'

54. ἀμφί.] Cf. O. and P. p. xxxvii.

55. θάμβει, κ.τ.λ.] 'With mingled feelings of painful and glad wonderment.' Thus Prof. Paley rightly explains *μιχθεῖς*. Others simply render it 'affected by,' comparing *Soph. Ant.* 1311, δειλαῖα δὲ συγκέκραμαι δῦα, *διαπ.* 895, οἰκτῷ τῷδε συγκεκραμένην.

56. ἐκνόμιον.] Not used, it seems, in the same sense as *ἐκνομος* 'unlawful,' 'inordinate' as correlative of *ἐκνομος* (cf. the adv. *Aristoph. Plut.* 981, 992); but always 'extraordinary.'

λῆμά τε καὶ δύναμιν
 υἱοῦ παλίγλωσσον δέ, οἱ ἀθάνατοι
 ἀγγέλων ῥῆσιν θέσαν.
 60 γείτονα δ' ἐκκάλεσεν Διὸς υἱίστου προφάταν ἐξ-
 οχον, 90
 ὀρθόμαντιν Τειρεσίαν· ὁ δὲ οἱ φράζε καὶ παντὶ
 στρατῷ, ποίαις ὁμιλήσει τύχαις,
 'Αντ' δ'.
 ὅσους μὲν ἐν χέρσῳ κτανών, 95
 ὅσους δὲ πόντῳ θήρας αἰδροδίκας·
 καὶ τινα σὺν πλαγίῳ
 65 ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον

58. παλίγλωσσον.] Apparently a word coined by Pindar = 'gainsaid,' i.e. by the fact.

ol.] *Dativus commodi*, not after ῥῆσιν (as Mr Myers translates) and not the article, as the digamma of the personal pronoun is needed for the scansion.

ἀθάνατοι.] i.e. Zeus, by transmitting superhuman qualities to his son. Cf. Theokr. xxiv. 83, 84, γαμβρὸς δ' ἀθανάτων ("Ἡρας) κεκλήσεται, οἱ τὰδ' ἐπῶρσαν | κνώδαλα φωλεύοντα βρέφος διαδηλῆσασθαι.

60. γείτονα.] According to Pausanias, ix. 11, Amphitryōn lived by the Gate of Elektra, in the neighbourhood of which was the οἰωνοσκοπεῖον of Teiresias (Paus. ix. 16).

Διὸς υἱίστου.] A special title of Zeus at Thebes (Paus. ix. 8. 3) amongst other places.

62. κτανών.] The participle of the gnōmic aorist referring to sundry points of the time covered by the principal verb. Thus ὅσους κτ. = καὶ πολλοὺς κτενεῖ. Cf. Nem. vii. 3.

63. αἰδροδίκας.] For justice and the reverse in beasts cf. Archilochos, Frag. 83 [6], ὦ Ζεῦ, πάτερ Ζεῦ, σὺν μὲν οὐρανοῦ κράτος, | σὺ δ' ἐργ' ἐπ' ἀνθρώπων ὄρεῖς | λεωργὰ καὶ θε-

μιστά, σοὶ δὲ θηρίων | ὕβρις τε καὶ δίκη μέλει. For this phrase cf. Od. ix. 215.

64. τινα.] 'Many' (cf. Pyth. ii. 51, [θεὸς] ὑψιφρόνων τιν' ἔκαμψε βροτῶν), such as Busiris and Antaeos.

For the junction of the definite article with the definite pronoun cf. Soph. Oed. Col. 288, ὅταν δ' ὁ κύριος | παρῇ τις, Oed. Rex, 107, τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς. So Böckh, Don. Bergk reading v. 66 μόρῳ for ms. μόρον. Similarly Dissen, only changing τὸν to ποτ', and Kayser, only changing τὸν ἐχθ. to πανεχθροτάτῳ. Hermann reads v. 66 φάσεν ἢ (acc.)...μόρῳ and above τῷ ἐχθροτάτῳ, making τινα the subject meaning Nessos. Keeping μόρον Mommsen would change δώσειν to γείσειν, Ahrens to παύσειν. Rauchenstein, Hermann and Bergk propose τινι...στείχοντι τὸν ἐχθ. Bergk also suggests καὶ τινα σὺν πλαγίῳ (adverbially) | ἀνδρῶν πόρον στ....μόρῳ after Hartung's καὶ τινα σὺν πλαγίῳ | ἀνδρῶν νόφ στείχονθ' ὁδὸν ἐχθροτάταν | φάσεν ἢ δώσειν μόρῳ.

σὺν πλαγ. κόρ. στείχ.] Cf. *supra*, v. 25.

φῶσέ νιν δώσειν μόρφῳ.

καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν
μάχαν 100

ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν
γαῖα πεφύρσεσθαι κόμαν

Ἑπ. δ'.

ἔνεπεν· αὐτὸν μὲν ἐν εἰράνῃ τὸν ἅπαντα χρόνον ἐν
σχερῶ 105

70 ἀσυχίαν καμάτων μεγάλων ποινὰν λαχόντ' ἐξαίρετον,
ὀλβίοις ἐν δώμασι δεξάμενον θαλερὰν Ἥβαν ἄκοιτον,
καὶ γάμον 110

δαΐσαντα παρ Διὶ Κρονίδῃ, σεμνὸν αἰνήσειν *λέχος*.

67. Φλέγρας.] Hiero and no doubt Chromios had defeated the Carthaginians off Phlegra near Cumae in the year before this victory at Nemea. The Phlegra where the gods fought the Giants was in Thrace. Cf. *Nem.* iv. 27 *note*.

68. ἀντιάζωσιν.] For the pres. cf. Goodwin, § 74. i. p. 162.

For the acc. μάχαν Disson cites *Soph. Trach.* 159, πολλοὺς ἀγῶνας ἐξίων.

πεφύρσεσθαι.] Note the paulo-post. fut., 'they (the giants) will soon find their hair befoiled.'

69. χρόνον.] For the lengthening cf. v. 51, *supra*.

ἐν σχερῶ.] No ms. gives ἐν, but σχερῶ (-ῶ). The phrase however occurs *Nem.* xi. 39, *Isth.* v. [vi.] 22. Perhaps the Hēsychian *ισχερῶ* = ἐξῆς, should be read and ἐπισχερῶ divided ἐπ-ισχερῶ, as Hēsychios betrays no knowledge of this adverbial use of σχερός.

70. ποινάν.] 'Recompense.' Cf. *Pyth.* i. 59, κελαδῆσαι π. τεθρίππων,

Pyth. ii. 17, χάρις φίλων ποίνιμος ἀντὶ ἔργων ὀπιζομένα.

71. γάμον | δαΐσαντα.] Cf. *Il.* xix. 299, δαΐσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν, *Od.* iv. 3, τὸν δ' εὖρον δαίνυντα γάμον πολλοῖσιν ἔτησιν | νιέος ἧδὲ θυγατρὸς ἀμήμονος ᾧ ἐνὶ οἴκῳ.

72. Δι.] So mss. always, though the word is a long monosyllable.

λέχος.] mss. give γάμον and δόμον. The former is imported from the line above, the latter is an attempt at correction, as is also the νόμον, νομόν of the Schol. It is hard to believe that Pindar would terminate the two last lines of an ode with -μον. I therefore regard the last word as entirely lost, and suggest λέχος as giving better sense than Bergk's βίον, θρόνον or τεθμόν, Böckh's δόμον, Heyne's ἔδος or Mommsen's νόμον. Observe that the example of rest after labour at the end of the ode is foreshadowed by the opening phrases ἀμπνευμα... δέμνιον.

NEMEA II.

ON THE VICTORY OF TIMODEMOS OF ATHENS IN THE PANKRATION.

INTRODUCTION.

TIMODEMOS, son of Timonoös, of the deme of Acharnae, but of the Timodémidae, a clan of Salamis, where he was born or brought up (*vv.* 13—15), won this victory probably about Ol. 75, B.C. 480—477. The ode was apparently sung at Athens (*v.* 24). It is a processional (monostrophic) ode. The word ἐξάρχετε in the last line is thought to indicate that it was introductory to a longer ἐγκώμιον.

It is impossible to draw any sound inference about the place of composition. Böckh fancies that it was composed at Nemea after the battle of Plataea with Fragment 53 [45]. Perhaps the opening allusion to the Homêridae was due to Salamis being one of the aspirants to the honour of being Homer's birthplace.

The rhythm like that of Nem. iv. is Lydian with Aeolian measures.

ANALYSIS.

vv.

- 1—5. As the Homêridae begin by invoking Zeus, so Timodêmos begins his career of victory in Zeus' grove at Nemea.
- 6—10. He ought still, since his Fate has led him straight along the path his fathers trod and caused him to do honour to Athens (by winning at Nemea), to win often at the Isthmus and Delphi.
- 10—12. When the Pleiades are seen, Oriôn is to be expected.

- 13—15. Salamis can rear fighting men such as the Trojan warrior Aias and the pankratiast Timodêmos.
 16, 17. The Acharnians were famous of old.
 17—24. Enumeration of victories of the Timodêmidæ in the Pythian, Isthmian, Nemean and the (Athenian) Olympian games.
 24, 25. The citizens are bidden to celebrate Timodêmos' return as victor from Nemea.

Στρ. α'.

Ὅθεν περ καὶ Ὀμηρίδαι
 ραπτῶν ἐπέων τὰ πόλλ' αἰδοὶ
 ἄρχονται, Διὸς ἐκ προοιμίου· καὶ ὅδ' ἀνὴρ
 καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται πρῶταν
 Νεμεαίου 5

5 ἐν πολυῦμνῇτῳ Διὸς ἄλσει.

Στρ. β'.

ἰφείλει δ' ἔτι, πατρίαν

1. Ὀμηρίδαι.] For this clan or school of rhapsōdists from Chios cf. L. and S., Smith's Classical Dict. under *Homerus*. The Schol. on this line tells us that Kynaethos of Chios introduced many verses into the Homeric poems and founded a distinguished school of rhapsōdists.

2. ραπτῶν.] 'Continuous,' hence 'epic.' I do not feel sure that ραψῳδοὶ did not derive their name from the tags with which they introduced and dismissed the episodes which they recited. The opening to which Pindar refers is probably preserved by Theokritos, xvii. 1. ἐκ Διὸς ἀρχώμεσθα, and by Arátos, *Phaen.* 1. Cf. Virg. *Ecl.* iii. 60, *A Iove principium*. It is as old as Alkman, cf. *Frag.* 2 [31], ἐγώνγα δ' αἰέσομαι | ἐκ Διὸς ἀρχόμενα. To

support Philochoros' derivation from ράπτειν and ὥδην a Schol. quotes from Hēsiod *ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὀμηρος αἰδοί· | μέλπομεν, ἐν νεαροῖς ὕμνοις ράψαντες αἰοιδῆν, | Φοῖβον Ἀπόλλωνα χρυσάορα ὃν τέκε Λητώ.*

3. Διὸς ἐκ. πρ.] Cf. *Nem.* v. 25. 'With an exordium about Zeus.'

καί.] 'So.' Cf. *Ol.* vii. 7.

4. καταβολάν.] Cf. Kallim., quoted by Schol., Ἀρσινόης, ὃ ξεῖνε, γάμον καταβάλλομ' αἰδεῖν. For the metaphor from laying a foundation cf. note on *Nem.* i. 8.

δέδεκται.] 'Hath won.' Cf. *Ol.* ii. 49, vi. 27, *Pyth.* i. 80, 100.

5. ἄλσει.] See *Pausan.* ii. 15. 2. The grove was of cypresses.

6. ἰφείλει.] Impersonal, but there is a v. l. ἰφείλει δέ τι.

εἴπερ καθ' ὁδὸν γιν εὐθυπομπὸς 10
 αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
 θαμὰ μὲν Ἴσθμιάδων δρέπεσθαι κάλλιστον ἄωτον, ἐν
 Πυθίοισι τε νικᾶν 15
 10 Τιμονόου παῖδ'. ἔστι δ' εἰκὸς
 Στρ. γ'.

ὀρειᾶν γε Πελειάδων
 μὴ τηλόθεν Ὀαρίωνα νεῖσθαι.
 καὶ μὰν ἅ Σαλαμὶς γε θρέψαι φῶτα μαχατὰν 20
 δυνατός. ἐν Τροίᾳ μὲν Ἑκτωρ Αἴαντος ἄκουσεν· ὦ
 Τιμόδημε, σὲ δ' ἄλκᾳ
 15 παγκρατίου τλάθυμος ἀέξει.

Στρ. δ'.

Ἀχάρναι δὲ παλαίφατον 25
 εὐάνορες· ὅσσα δ' ἄμφ' ἀέθλοις,
 Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
 παρὰ μὲν ὑψιμέδοντι Παρνασσῷ τέσσαρας ἐξ ἀέθλων
 νίκας ἐκόμιξαν. 30

7. For metaphor cf. Pyth. x. 12. Note that *γιν* is acc. after *εὐθύπομπος* as well as after *δέδωκε*.

8. *αἰὼν*.] 'Fate.' Cf. Isth. iii. 18. Observe that *κόσμον Ἀθάναις* glances at the meaning of Τιμόδημος Τιμονόου παῖς. Cf. Nem. iii. 88.

9. *δρέπεσθαι*.] Cf. Ol. i. 13. *ἄωτον*.] Cf. Ol. ii. 7, v. 1.

τε.] For *μὲν*—*τε* cf. Ol. iv. 16.

10. δ'.] 'For.' Timodemos' antecedents make the anticipation of his future victories as reasonable as the expectation of seeing Orion when the Pleiades are in sight. Cf. Paley's note Hes. *W. and D.*, 619. Catullus, lxxvi, 94, uses the form *Oarion*. The *Ω* probably represents *F* or *faF*, cf. *Ωανης*, Ol. v. 11.

11. *ὀρειᾶν*.] So called because daughters of Atlas. So Simonides quoted by a Schol., *Μαῖδος οὐρέας ἐλικοβλεφάρου*, of *Maia*, one of the

daughters. Cf. Frag. 52 [53].

13. *καὶ μὰν*.] Introduces a second reason for anticipating that Timodemos would win further victories.

14. *ἄκουσεν*.] 'Felt the might of.' The Schol. cites *πληγῆς ἀίοντες*, Il. xi. 532. Cf. Ol. iii. 24, *υπακούμεν αὐγαῖς δελίου*, 'to be at the mercy of' [Prof. Colvin]. For the opposition of Aias to Hektor cf. Il. xiv. 402, xv. end, xvi. 114, 358.

σὲ δ', κ.τ.λ.] 'While thee, Timodemos, doth power of endurance in the pankration exalt.'

16. *παλαίφατον*.] So mss. Cf. Pyth. xi. 30. Böckh, -*φατοι*.

17. *ὅσσα δ' ἄμφ' ἀέθλοις*.] 'In all that concerns gains.' Cf. Nem. xi. 43, τὸ δ' ἐκ Διὸς. For *ἀμφί* cf. Nem. vi. 14, viii. 42, Pyth. v. 111.

18. *προλέγονται*.] 'Are named before all others,' Comp. Isth. iii. 25 [Don.].

20 ἀλλὰ Κορινθίων ὑπὸ φωτῶν

Ἵτρ. ε'.

ἐν ἐσλοῦ Πέλοπος πτυχαῖς

ὀκτὼ στεφάνοις ἔμιχθεν ἤδη

ἐπτα δ' ἐν Νεμέᾳ· τὰ δ' οἴκοι μάσσον' ἀριθμοῦ 35

Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάξατε Τιμοδήμῳ σὺν

εὐκλείῃ νόστῳ·

25 ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ.

40

20. ἀλλά.] For μέν...ἀλλά cf. Ol. ix. 5.

21. I. e. at the Isthmian games. Cf. Isth. iii. 11, ἐν βάσσαισιν Ἰσθμοῦ, *ib.* vii. 63, Ἰσθμιον ἂν νάπος; but Ol. iii. 23, ἐν βάσσαις Κρονίου Πέλοπος, means at Olympia. He is regarded as the hero Ἡρόνυμος of the Peloponnese. For πτυχαῖς cf. the use of πολύπτυχος.

22. ἔμιχθεν.] Cf. Ol. i. 22.

23. ἀριθμοῦ.] 'Too many to number' (lit. for numbering). Cf. Ol. ii. 98, ἐπεὶ ψάμμος ἀριθμὸν περιέφειγεν, xiii. 113.

24. Διὸς ἀγῶνι.] The Athenian Olympia, celebrated in the Spring, between the great Dionysia and the Bendideia. There was perhaps some special reason why the Τιμόδιδαι do not appear in connection with the Olympian games.

Note the emphatic position, and cf. v. 10, Τιμονόου παῖδ', v. 14, δυνατός, v. 17, εὐάνορος.

τόν...κωμάξατε Τιμ.] 'Him do ye celebrate in epinikian song in honour of Tim.' Cf. for dative Pyth. ix. 89, Isth. vi. 20, 21.

NEMEA III.

ON THE VICTORY OF ARISTOKLEIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

ARISTOKLEIDAS, son of Aristophanes, was probably himself a member of a college of theôri or state ambassadors to Delphi (*v.* 70). He won this victory many years before the composition of the ode, as he seems to have been well advanced in age (*vv.* 73—76). The poet seems to apologise for his delay (*v.* 80), but not very profoundly, so that we need not suppose an interval of more than a year or two, if any, between the dates of the promise and the ode. From *vv.* 4, 5, it seems that the chorus was taught at Thebes. The ode was performed in the hall or temple of the college of theôri. The date is evidently prior to the Athenian conquest of Aegina OI. 80. 3, B.C. 458. Leop. Schmidt fancifully connects the ode with Pyth. III. and assigns it to the same date. It was sung by a chorus of youths (*v.* 5).

The Rhythm is Aeolian, or Lydian with Aeolian measures (*v.* 79).

ANALYSIS.

vv.

- 1—5. The muse is entreated to go to Aegina on the anniversary of a Nemean victory, where a chorus awaits her.
- 6—8. An ode is the highest object of a victor's ambition.
- 9—14. The muse is entreated to inspire the poet to begin the hymn with Zeus of Nemea and to praise the country of the Myrmidons.

- 14—18. Whom the victorious endurance of Aristokleidas in the pankration at Nemea does not discredit.
- 19—20. Aristophanes' son, having done justice to his fine form, has attained to the highest achievements.
- 20—26. One cannot well pass the pillars which Hērakles set up at the limit of his Western explorations.
- 26, 27. The poet is digressing.
28. His theme is the race of Aeakos.
29. It is the height of justice to praise the worthy.
30. But it is not good to yearn for distinctions for which one's inborn nature has not fitted one.
31. The victor need not do so, as he inherits worth.
31. The legend of Pēleus is appropriate to him.
- 32—39. Exploits of Pēleus.
- 40—42. Innate worth is best. Acquired capacities are fruitless.
- 43—64. The above doctrine is illustrated by Achilles' childhood, by the aged Cheiron and by the manhood of Achilles.
- 65, 66. Invocation of Zeus.
- 67—70. This beseems Aristokleidas who has brought glory to Aegina and the college of Pythian theōri.
- 70—74. Trial proves a man's excellence in all stages of life.
- 74, 75. Four divisions of life bring four several virtues.
76. The victor partakes of all four.
- 76—80. Dedication of the ode.
- 80—81. As the eagle swoops from afar upon its prey, so the poet can seize upon the theme of a long past victory.
82. But the flight of chattering crows has a lower range.
- 83, 84. By favour of Kleiō the victor has won glory from Nemea, Epidauros and Megara.

Στρ. α'.

Ὁ πότνια Μοῖσα, μήτερ ἀμετέρα, λίσσομαι,
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι

1. *Māter.*] Apollo and the Muses were in a metaphysical sense parents of poets. Asklēpiades in his *Τραγῶδοῦμενα* is said to have made Orpheus the son of Apollo and Kalliope.

2. *τὰν πολυξέναν.*] For the fame

of the Aeginētans for fair dealing with strangers cf. *Ol.* viii. 21, *Nem.* iv. 12, v. 8. For the fem. form of the compound adjective cf. *Nem.* v. 9, *ναυσικλύταν.* *Nem.* vii. 83, *ἀμέρα.*

ἴκεο Δωρίδα νᾶσον Αἴγινα· ὕδατι γὰρ 5
 μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
 5 κώμων νεανίαι, σέθεν ὅπα μαϊόμενοι.
 διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου, 10
 ἀθλονικία δὲ μάλιστα· αἰοδᾶν φιλεῖ,
 στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν·
 Ἄντ. α'.
 τᾶς ἀφθονίαν ὀπαζε μήτιος ἀμᾶς ἄπο· 15
 10 ἄρχε δ', οὐρανοῦ πολυνεφέλα κρέοντι θυγάτερ,

ιερομηνία.] A holy day was so called because the period of its return was calculated by the moon. For special mention of the full moon of the Olympian festival cf. Ol. iii. 19, 20, x. 73. The Nemean Festival was probably not on the new moon, see note on Nem. iv. 35, νεομηνία.

4. Ἀσωπίῳ.] Two streams called Asôpos are recorded, and it is possible that in Aegina there was a third, named after the mythical father of the eponymous nymphs Thêbê, Aegina and Nemea. We cannot however be sure that the poet wishes to represent himself as present in Aegina, as τάνδε νᾶσον (v. 68) is not conclusive on the point. Cf. Ol. viii. 25, Pyth. ix. 91. It seems best, in spite of Böckh, Dissen, &c., to explain that the chorus is awaiting the moment of inspiration at Thebes.

τέκτονες κώμων.] Here the chorus; elsewhere poets. Cf. Pyth. iii. 113. 'Divers conditions bring divers yearnings. That of a victor in games, &c.'

6. πρᾶγος.] According to analogy and usage this word is rather equivalent to πράξις than to πράγμα.

8. στεφάνων ἀρετᾶν τε.] A hendiadys = 'of crowns for highest merit.'

ὀπαδόν.] Here a substantive as in Frag. 72 [63].

9. 'No grudging measure thereof do thou elicit from my store of skill.' It is not easy to render the play on ὀπαδόν in ὀπαζε in English. The verb should literally be rendered 'do thou bid attend,' as in Il. xxiv. 461, Nem. ix. 30.

10. ἄρχε.] Cf. Alkman, Frag. 1, Μῶσ' ἄγε, Μῶσα λίγεια πολυμμελὲς ἀνάοιδε μέλος νεοχμὸν ἄρχε παρσένους δαῖδεν.

οὐρανοῦ.] mss. give οὐραν -ῶ-ῶ-ῶα, but all give πολυνεφέλα. According to a Schol. Aristarchos and Ammônios took Uranos to be given as the father of the Muse, reading either three datives or three genitives, but it is presumable that Pindar began with Zeus and followed Hêsiôd. On this point Diodorus Siculus (iv. 7) gives satisfactory negative evidence. Hermann takes οὐρανῶ as object to κρέοντι. Bergk alters needlessly to Οὐρανοῖ a hypothetical form for Οὐρανία. It is better to take κρέοντι as a dat. commodi than as a possessive dative with θυγάτερ (so one Schol.) which in such a position has the full effect of 'thou, his daughter.' Bergk objects that it cannot *Sic nude dici* and that ἄρχε ὕμων ἂν is not appropriate to the context. Surely it is appropriate to any Nemean (or Olympian) ode, even if nothing special be said about Zeus. Moreover cf. vv. 65, 66.

δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ νιν ὄροις
 λύρα τε κοινάσσομαι. χαρίεντα δ' ἔξει πόνον 20
 χώρας ἀγαλμα, Μυρμιδόνες ἵνα πρότεροι
 ᾔκησαν, ὧν παλαίφατον ἀγορὰν
 15 οὐκ ἐλεγχεύουσιν Ἀριστοκλείδας τεὰν 25
 ἐμίανε κατ' αἶσαν ἐν περισθενεῖ μαλαχθεῖς

Ἔπ. α'.

παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν
 ἄκος ὑγερὸν ἐν βαθυπεδίῳ Νεμέα τὸ καλλίνικον
 φέρει. 30

11. *νιν.*] I.e. ὕμνον.
ὄροις.] 'Chorai Voices.' For the
 form cf. Pyth. i. 98, *κοινῶν*
μαλθακῶν παίδων ὄροις.

12. *κοινάσσομαι.*] MSS. *κοινώσσομαι.*
 The Schol. explains *κοινῶς ᾄσσομαι*,
 whence Bergk reads *κοῖν' ἀείσσομαι*;
 but probably the Scholiast had the
 false reading *κοινωσάσσομαι* produced
 by the incorporation into the text
 of a correction. Pyth. iv. 115 sup-
 ports our text.

ἔξει.] Disson takes Zeus to be the
 subject, Don. *ἀγαλμα*, rendering 'It
 will be a pleasing toil to honour the
 land, where &c.,' which he supports
 by Nem. viii. 16, *Νεμεαίων ἀγαλμα*
πατρός, but there, as here, *ἀγαλμα*
 is concrete, 'an honour,' 'an adorn-
 ment.' Here it might be said that
ὕμνος is the subject, *χώρας ἀγαλμα*
 being in apposition, and *ἔξει* = 'will
 involve.' Cf. Soph. *El.* 351, *οὐ*
ταῦτα πρὸς κακοῖσι δειλὴν ἔχει; Is
 it not simpler to read *ἔξεαι*, as the
 causal middle, 'thou muse shalt
 set us grateful toil, an honour to
 the land' (*χώρας ἀγαλμα* being ac-
 cusative in apposition with the
 notion of the clause. Cf. Ol. ii. 4,
Aesch. Ag. 225)? For undetected
 instances of causal middle cf. note
 on *φάσσομαι*, Nem. ix. 43, as to
κωμάζομαι, and perhaps *ἀμείψεται*,
Aesch. Choëph. 965 (P.) = 'will
 cause to change.' Cf. *infra* v. 27,

Nem. vi. 26.

13. The Myrmidons were sup-
 posed to have migrated with Pélous
 from Aegina to Phthiôtis.

14. *ὧν παλαίφατον ἀγορὰν.*] 'The
 ancient fame of whose meeting (for
 games).' Don. says that *ἀγορὰ*
 means *meeting-place* here as in *Od.*
 viii. 109, 156; but in the latter
 verse, *νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ... |*
ἡμαί, it is better to render 'as-
 sembly,' 'meeting.'

15. *τεὰν κατ' αἶσαν.*] For the
 usual rendering 'by thy favour,'
τιο beneficio, which strains the in-
 terpretation both of *κατὰ* and of
αἶσαν, Ol. ix. 28 is quoted, but see
 my note and that on Pyth. viii. 68. I
 prefer 'in reference to thy standard,
Kleiō.' *Διὸς αἶσα*, Ol. ix. 42, is 'by
 Zeus' assignment.'

16. *μαλαχθεῖς.*] 'By yielding,'
 'by proving soft,' the participle sig-
 nifying, as Don. says, the *cause*.

17. *καματωδέων.*] For sentiment
 cf. Nem. viii. 49, 50, *Isth.* vii. 1—3.

18. *βαθυπεδίῳ.*] So best MSS.
Moschopoulos from one or two MSS.
 read *ἐν γε βαθυπεδίῳ*. The lemma,
 which ought to be in L. and S., is
 from *πεδίον* not *πέδον*. *βαθύπεδος*
 would be, as Prof. Paley renders,
 'deep-soiled,' not 'with low-lying
 plain.'

φέρει.] 'He won at Nemea and
 wears, &c.' (cf. Nem. v. 54), *ἄκος*

- εἰ δ' ἔων καλὶς ἔρδων τ' εὐικότα μορφῇ
 20 ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνεος, οὐκέτι
 πρόσω 35
 ἀβάταν ἄλα κίωνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές,
 Στρ. β'.
 ἥρως θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας
 μάρτυρας κλυτάς· δάμασε δὲ θήρας ἐν πελάγεσιν 40
 ὑπερόχος, διὰ τ' ἐξερένυσε τεναγέων
 25 ῥοάς, ὅπῃ πόμπιμον κατέβαινε νόστου τέλους,
 καὶ γὰν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν 45
 ἄκραν ἐμὸν πλόον παραμείβει;
 Αἰακῷ σε φαμὶ γένει τε Μοῖσαν φέρειν.
 ἔπεται δὲ λόγῳ δίκας ἄωτος, ἐσλὸς αἰνεῖν 50
 Ἄντ. β'.
 30 οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες.

being an extension of the predicate. Cf. Isth. vi. 21. It is scarcely a historic present, which is rare in Pindar, but cf. Ol. ii. 23, Pyth. iv. 163.

19. For sentiment cf. Ol. viii. 19, ix. 94, ὡραίος ἔων καὶ καλὸς κάλλιστά τε ῥέξαις, Isth. vi. 22.

21. Cf. Ol. iii. 43.

22. ἥρως θεός.] 'Hero and God.' Cf. Pausanias ii. 10. 1.

24. ὑπερόχος.] Dor. acc. plur. Cf. infr. v. 29, Ol. i. 53. The conquest of sea-monsters by Hērakles is probably a mythical dress given to the suppression of pirates by Hellenic mariners. mss. give ὑπέροχος, ἰδιὰ τ' ἔρευν-. A Schol. gives a v. l. διὰ τ' ἔρ. Böök inserts ἐξ-, Hermann αὐτ'.

τεναγέων ῥοάς.] 'Channels of the shallow straits.' Pliny (*Nat. Hist.* iii. 1) says of the Straits of Gibraltar, *frequentes taenias candicantis vadi carinas tentant*. Curtius rejects the connection with τέγγω, which is given by a Schol., and would look rather to *stagnum*.

25. πόμπιμον νόστον.] To be taken together as by Prof. Paley; 'Where he came to land at the bourn which sped him on his homeward way,' i. e. the reaching of which enabled him to start back speedily. For the genitive cf. Aesch. *Choēph.* 84, τῇσδε προστροπῇς πομποί.

26. γὰν φράδασσε.] 'Made the land known,' i. e. explored the shores as he had the straits. Prof. Paley renders 'defined the limits of the earth,' Schol. [*φραδίτην*] ἐποιήσε καὶ δῆλην.

27. παραμείβει.] See note on v. 12 *supra*, ἐξεῖ. mss. -βη.

29. 'The flower of justice concurs with the maxim, "praise the noble."' For ἄωτος cf. Ol. i. 15, ii. 7, Nem. ii. 9; for the infinitive cf. Pyth. i. 68, ii. 24, Nem. ix. 6 (where there is the same sentiment).

30. For infinitive cf. Ol. vii. 25. The poet states in a negative form that *συγγενὴς εὐδοξία* (v. 40) is best. He is complimenting the victor, not, as Leop. Schmidt thinks, warning him against unwise ambition.

οἴκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαβες
 γλυκύ τι γαρνέμεν. παλαιαῖσι δ' ἐν ἀρεταῖς 55
 γέγαθε Πηλεὺς ἄναξ, ὑπέραλλον αἰχμᾶν ταμών·
 ὃς καὶ Ἴωλκὸν εἴλε μόνος ἄνευ στρατιάς,
 35 καὶ ποντίαν Θέτιν κατέμαρψεν 60
 ἐγκομητί. Λαομέδοντα δ' εὐρυσθενῆς
 Τελαμὼν Ἰόλα παραστάτας ἐὼν ἔπερσεν·

31. οἴκοθεν μάτευε.] 'Search at home' for examples of lofty aspirations.

32. παλαιαῖσι δ' ἐν ἀρεταῖς.] Schol. ἔτι [for ἤδη] πάλαι, φησὶν, ὑμνεῖται ὁ Πηλεὺς καὶ ὑμνεῖτο. Don. needlessly alters to παλαιαῖσιν ἔ. ἄ. with the full stop moved on to the end of the line, comparing Ol. xiii. 50, 51, μῆτιν τε γαρύων παλαιγόνων πόλεμόν τ' ἐν ἡρώταις ἀρεταῖσιν. Render 'For among instances of ancient worth—King Pélous delights in having cut a matchless spear, &c.' For ἐν='in the sphere of' cf. O. and P. p. xxxvii, Nem. i. 34. Mr Postgate takes ἐν π. ἄ. with γέγαθε (a construction which may be defended by Ol. i. 14, ἀγλαίεσθαι μουσικᾶς ἐν ᾧῳ), and for the ἅπαξ λεγ. ὑπέραλλον proposes ὁ πέραλλον for περίαλλον (cf. περάπτων, Pyth. iii. 52, περόδοις, Nem. xi. 40). But ὑπέραλλον is supported by Frag. 39 [33], 2, ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει. We must admit some unique forms.

Dissen's *provector actate* for ἐν παλ. ἄρ. is undoubtedly wrong. His reference to δέδορκεν, Nem. ix. 41 (which clearly refers to the past yet is not an ordinary perfect) to explain the tense, does not apply to a present perfect like γέγαθε. Pélous is represented as still rejoicing in the renown of his spear cutting, sung by rhapsodists, cf. Il. xvi. 140—144 (repeated xix. 387—391). The Schol. quotes τάμε for πόρε in the line Πηλιάδα μελὴν τὴν πατρί φιλᾷ πόρε Χείρων. This passage

partly explains *τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν*, Frag. 108 [96]. For Pélous cf. Nem. iv. 54.

34. Pélous overcame the host of the mortal Akastos son of Pelias (according to a Schol. Pherekydes related that he was assisted by Iásōn and the Dioskuroi) and also the divine Thetis.

καί.] A long syllable before Ἴωλκὸν to which Christ prefixes the digamma without warrant. For hiatus cf. Mommsen, *Adnot. Crit.* on Ol. xiii. 34, and O. and P. p. xlii. Isth. vii. 56 we find ἀοίδαί ἔλιπον.

μόνος ἄνευ στρατίας.] Dissen cites Il. xxii. 39, Od. iv. 367, xxi. 364 for the pleonasm. The second instance is perhaps not to the point.

35. κατέμαρψεν.] 'Seized and held,' as in Ol. vi. 14.

36. ἐγκομητί.] From the meaning of ἐγκονέω we gather that the adverb means 'by perseverance' or 'by dint of activity.' Thetis could change her shape like Proteus. Cf. Nem. iv. 62—65. The Schol. quotes a Frag. of Soph. *Troilus*, ἔγχευ, ὡς ἔγχευ ἀφθόγγους γάμους, | τῇ παντομόρφῳ Θέτιδι συμπλακεῖς ποτε, and again from the *Achillis Erastae*, τίς γάρ με μόχθος οὐκ ἐπεστάτει; λέων, | δράκων τε, πύρ, ὕδωρ.

εὐρυσθενῆς.] 'Of widely known might.' Cf. Nem. v. 4; Ol. xii. 2, where my note is perhaps wrong.

37. Note the omission of any mention of Hērakles in connection with Telamón and Iolâos. Cf. Nem. iv. 25.

Ἔπ. β'.

καί ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκὰν 65
ἔπετό οἱ, οὐδέ μιν ποτε φόβος ἀνδροδάμας ἔπανσεν
ἀκμὰν φρενῶν.

40 συγγενεῖ δέ τις εὐδοξία μέγα βρίθει 70
ὃς δέ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα πνέων
οὐ ποτ' ἀτρεκέϊ
κατέβα ποδί, μυριαῶν δ' ἀρετῶν ἀτελεῖ νόφ γεύεται.

Στρ. γ'.

ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις, 75
παῖς ἐὼν ἄθυρε μεγάλα ἔργα, χερσὶ θαμινὰ
45 βραχυσίδαρον ἄκοντα πάλλων, ἴσα τ' ἀνέμοις, 80
μάχα λεόντεσσιν ἀγροτέροις ἔπρασσεν φόνον,

38. 'And one while followed he him (Iolâos) in quest of the power of the Amazons with their brazen bows.' For the hypallage see O. and P. p. xxxv.

39. ἀκμάν.] Mr Fanshawe renders 'temper,' comparing στομόω 'to temper,' 'to give edge (στόμα) to.'

40. εὐδοξία.] Cf. note on v. 30 *supra*. We use 'nobility' for the qualities which ennoble. Don. renders 'valour,' comparing Aesch. *Pers.* 28, ψυχῆς εὐλόγημον δόξῃ, which I take to be 'courageous resolve of soul.'

βρίθει.] Cf. Soph. *Aias*, 130, μὴδ' ὄγκον ἄρη μηδέν' εἰ τινος πλέον | ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. Cf. Verg. *Aen.* 151, pietate grauem.

41. διδάκτ'.] For sentiment of cf. Ol. ix. 100, π. 86.

ψεφηνός.] Cf. Nem. viii. 34, Pyth. xi. 30, ὁ δὲ χαμηλὰ πνέων ἀφαντον βρέμει.

πνέων.] Cf. the quotation in the last note.

ἀτρεκέϊ.] 'Unflinching.'

42. κατέβα.] 'He entered the list.' Cf. Pyth. xi. 49, γυμνὸν ἐπὶ στάδιον καταβάντες. But cf. Nem. iv. 38.

The aorist is gnômic.

ἀρετῶν.] 'Kinds of distinction.' For the vague sense cf. Pyth. i. 41. Generally ἀρεταὶ means either 'merits,' 'virtues,' or 'victories' or 'noble deeds.'

ἀτελεῖ.] 'Ineffectual.' L. and S. gives 'imperfect,' which is wrong.

43. τὰ μὲν.] The answering δὲ would regularly come with the general sense of v. 59—63, but the construction alters in the course of the long interval.

44. χερσὶ.] For the plur. cf. Ol. xii. 95, τὰ πολλὰ βέλεα καρτύνειν χερσὶν, and for throwing spears with either hand cf. *Il.* xxi. 162.

45. The boy had small weapons. ἴσα τ'.] So Moschop. for ἴσον τ'. ἀνέμοις.] mss. ἀνέμοισιν. Moschop. altered to ἀνέμοισιν | ἐν μάχα λεόντων.

46. ἔπρασσεν.] L. and S. wrongly compares Aesch. *Prom.* V. 660, πρᾶσσειν φίλα δαίμοσιν, where δαίμοσιν is governed by φίλα, and the phrase means 'What he must do or say for his conduct to be pleasing to the deities.' Render 'he was wont to deal slaughter in fight on savage lions.'

κάπρους τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδαν
 Κένταυρον ἀσθμαίνοντα κόμιζεν,
 ἐξέτης τὸ πρῶτον, ὅλον δ' ἔπειτ' ἂν χρόνον· 85
 50 τὸν ἐθάμβεον Ἀρτεμῖς τε καὶ θρασεῖ Ἀθάνα,
 Ἄντ. γ'.

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἐρκέων
 ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων 90
 ἔπος ἔχω· βαθυμήτα Χείρων τράφε λιθίνῳ
 Ἰάσον' ἔνδον τέγει, καὶ ἔπειτεν Ἀσκληπιόν,
 55 τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον· 95
 νύμφευσε δ' αὖτις ἀγλαόκαρπον
 Νηρέος θυγάτρα, γόνον τέ οἱ φέρτατον

47. σώματα.] Mommsen accepts the *v. l.* σώματι...ἀσθμαίνοντι from two Scholl.; but Dissen points out that ἀσθμα generally applies to the wounded and dying (cf. Nem. x. 74), and that the position of σώματι would be unsatisfactory. Moreover mention of Achilles' panting seems in bad taste.

49. δ' ἔπειτ' ἂν.] Böckh altered to τ' ἔπειτεν needlessly.

52. λεγόμενον, κ.τ.λ.] 'Oft-told is this story of men of yore which I have to tell.' For λεγ. cf. Pyth. v. 101. Dissen and others take the gen. as one of origin with the participle as in Ol. viii. 44, which I explain differently.

55. μαλακόχειρα.] Cf. Pyth. iv. 271, χρῆ μαλακὰν χέρα προσβάλλοντα τρώμαν ἔλκεος ἀμφοτελεύ.

νόμον.] mss. also give νομόν, and a Schol. interprets by διανεμήσιν, 'apportionment.' Render νόμον, 'practice.'

56. 'And presided at the wedding of Nereus' bright—(?) daughter and cherished for her her matchless offspring, developing all his character by fitting lore' (or 'improving his courage in all respects by fitting exercises'). Mezger ex-

plains αὔζων, 'elevating above the average.' For Cheiron's part in the marriage, cf. Isth. vii. 41. The mss. are somewhat in favour of ἀγλαόκαρπον, the best *v. l.* being ἀγλαόκολπον. It has been suggested to me that ἀγλαόκαρπος (which Paley renders fair-wristed) = ἀριστόκεια (Theokr. xxiv. 72); but Hermann on καρποτρόφοι, Eur. Ion, 475, says that καρπός is not used of children, but of seed, as Διοισι καρποῖς, Ion, 922. 'Bright-wristed' could only apply to a braceleted wrist. For bracelets in connection with Thetis, cf. Il. xviii. 393—405, if Paley is right as to ὄρμους meaning 'bracelets.' But if we compare Ol. ii. 72, ἀνθεμα δὲ χρυσοῦ φλέγει τὰ μὲν χερσὶθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει ὄρμοισι τῶν χέρας ἀναπλέκοντι, κ.τ.λ., we need not demur to the epithet of the nymphs in the Homeric hymn to Demeter being applied by Pindar to Thetis in the literal sense, 'bestower (or 'possessor') of brilliant fruits.' It is possible that the original was ἀγλαόκουρον, in reference to Achilles. In uncials ρ and π were very easily confused.

ἀτίταλλεν ἐν ἀρμένοισι πάντα θυμὸν αὖξων' 100
Ἐπ. γ'.

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεῖς
60 ὑπὸ Τρωϊᾶν δορίκτυπον ἀλαλάν Λυκίων τε προσόμενοι
καὶ Φρυγῶν 105

Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμίξαις
Αἰθιόπεσσι χεῖρας ἐν φρασὶ πάξαιθ', ὅπως σφίσι
μὴ κοίρανος ὑπίσω
πάλιν οἶκαδ' ἀνεψιὸς ζαμενῆς Ἑλένοιο Μέμνων
μόλοι. 110

Στρ. δ'.

τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν
65 Ζεῦ, τεὸν γὰρ αἶμα, σέο δ' ἀγών, τὸν ὕμνος ἔβαλεν 115
ὅπλ' νέων ἐπιχώριον χάρμα κελαδέων.

59. Cf. Nem. vii. 29.

60. δορίκτυπον.] It is hard to say whether this refers to the δοῦπος ἀόντων in actual fight or to a clashing of spears accompanying the battle cry. I decidedly incline to the former explanation.

ἀλαλάν.] Cf. Frag. 192 [224], Pyth. i. 72. ὁ φοῖνιξ ὁ τυρσανῶν τ' ἀλαλᾶς, 'the warrior host,' Isth. vi. 10, ἐξ ἀλαλᾶς, 'from battle.' Compare the use of ἀύτας, Nem. ix. 35.

61. Δαρδάνων τε.] For τε...καὶ... τε see O. and P., p. xxxvii. The Phrygians and Dardani were from the north of Asia Minor, the Lycians from the south.

ἐπιμίξαις χεῖρας.] Cf. Pyth. iv. 218, κελαινώπεσσι Κόλχοισιν βίαν μίξαν.

The Aethiopsis ascribed to Arktinos seem to have been popular in Aegina. Cf. Nem. viii. 30.

62. ἐν φρασὶ πάξαιθ'.] Cf. Pyth. viii. 9, καρδίᾳ κόπον ἐνελάσῃ. σφίσι.] 'To their sorrow.' Dat. incommo-di to μὴ κοίρανος...μόλοι, or almost to ἐν φρασὶ πάξαιθ', ὅπως μὴ, κ.τ.λ. being the direct object.

63. ζαμενῆς.] 'Inspired.' Cf. Pyth. iv. 10, Pyth. ix. 88. Perhaps the kinship in prophetic faculty as well as in blood accounts for his being here called cousin of the seer Helenos rather than of any other son of Priamos. But Helenos was connected with Aegina by the services which he rendered to the Aekid Neoptolemos, for whom cf. Nem. vii. 35—49. Tithónos was brother to Priamos.

64. ἄραρε.] 'Depends therefrom,' = ἡρτηται, i.e. from the Trojan war, and Memnón's slaughter especially which spread their bright fame as far as Aethiopia. Cf. Nem. vi. 47—55, Isth. iv. 39—45.

65. Ζεῦ.] An exultant shout of invocation, the βοᾶ of v. 67. See v. 10.

γάρ.] The particle introduces the reasons for the invocation. Cf. Ol. iv. 1.

ἔβαλεν.] For metaphor cf. Ol. ii. 82, 83, i. 112.

66. χάρμα.] 'Victory.' Cf. Ol. xi. 22, Pyth. viii. 64, perhaps Ol. vii. 44.

- βοὰ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ πρόπει,
ὃς τάνδε νῆσον εὐκλείῃ προσέθηκε λόγῳ 120
καὶ σεμνὸν ἀγλααῖσι μερίμναις
70 Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,
Ἄντ. δ'.
ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνὴρ, τρίτον 125
ἐν παλαιτέροισι μέρος' ἕκαστον οἶον ἔχομεν
βρότεον ἔθνος. ἐλᾷ δὲ καὶ τέσσαρας ἀρετὰς 130
75 ὁ θνατὸς αἰὼν, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.

67. σύν.] Tmesis, συμπρέπει. Mezger compares Aesch. *S. c. Th.* 13, *Suppl.* 453 for the adj. συμπερηῆς with a copula.

68. προσέθηκε.] 'Wedded to.' For the phrase cf. *Ol.* i. 22, κράτει τε προσέμξε δεσπότην.

69. ἀγλααῖσι μερίμναις.] 'By active yearnings for victory.' For the order cf. *O.* and *P.* p. xxxvi. For ἀγλ. cf. *Ol.* xiv. 6.

70. Πυθίου Θεάριον.] A temple or hall in Aegina belonging to the college of Pythian θεωροί or sacred ambassadors to Delphi. To this college the victor doubtless belonged. There were similar colleges of perpetual θεωροί at Mantinea, *Thuk.* v. 47, Troezen, *Paus.* ii. 31, 9, Naupaktos, Thasos, and the four Pythii at Sparta. Müller, *Dorier*, ii. 18, *Aeginetica*, p. 134 f. ἐν δὲ πείρᾳ, κ.τ.λ.] 'In actual trial is clearly shown perfection of those qualities in which one shall have proved himself pre-eminent.' I cannot agree with Paley in rendering τέλος 'result,' though 'highest result' would convey the same sense as 'perfection.' Mezger rightly opposes this τέλος to ἀρελὴς νόος, v. 42. This closing passage is very difficult to understand.

72. τρίτον...μέρος.] Accusative

of general apposition; but here it comes under 'extent, range, sphere.' *Madv.* § 31 c.

73. ἕκαστον.] *Sc. μέρος*, 'in short, in each stage such as our mortal race hath in life.' So the *Schol.*

74. ἐλᾷ.] Not merely 'brings,' but 'forms a series of.'

75. ὁ θνατὸς αἰὼν.] There is a balance of evidence in favour of θνατὸς against μακρὸς which would hardly need the article. Render 'The sum of mortal life brings even four virtues, for it bids us (as a fourth virtue) exercise prudence with regard to the present.' Cf. *Pyth.* iv. 280—286. From this passage we get a clear definition of φρονεῖν τὸ παρκείμενον, the fourth virtue characteristic of advanced age (proved to be so by the use of the verb ἐλᾷ), and have no mention of justice; while from *Pyth.* ii. 63—65, we get courage as the virtue of early manhood, and βουλαί, i.e. εὐβουλία, as that of πρεσβύτεροι or παλαιτέροι. Cf. *Frag.* 182 [213]. But looking back to the exploits of Achilles *aet.* 6, it is hard to extract the first virtue characteristic of boyhood so as to identify it with temperance, indeed I think that the four virtues are two species of θράσος, and two of

τῶν οὐκ ἄπεστι. χαῖρε, φίλος· ἐγὼ τὸδε τοι
 πέμπω μεμιγμένον μέλι λευκῷ
 σὺν γάλακτι, κίρναμένα δ' ἔερσ' ἀμφέπει, 135
 πόμ' ἀοιδιμον Αἰολῆσιν ἐν πνοαῖσιν αὐλῶν,
 Ἑπ. δ'.
 δο ὀψέ περ. ἔστι δ' αἰετὸς ὠκὺς ἐν ποτανοῖς, 140
 ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος, δαφοῖνον
 ἄγραν ποσίν·

εὐβουλία, fearlessness and endurance, boldness of design and prudence. Don. however thinks "that Pindar is speaking with reference to the Pythagorean division of virtue into four species, and that he assigns one virtue to each of the four ages of human life (on the same principle as that which Shakspeare has followed in his description of the seven ages), namely, temperance is the virtue of youth (Aristot. *Eth. Nic.* i. 3), courage of early manhood (*P.* ii. 63), justice of maturer age, and prudence (φρονεῖν τὸ παρκεῖμενον) of old age (*P.* ii. 65). That he is speaking of the virtues proper to each age is clear from *v.* 71: ὦν τις ἐξοχώτερος γένηται."

76. τῶν.] I. e. τεσσάρων ἀρετῶν, 'Of these thou hast no lack.' Mezger reads *ἀπεσσι*. Aristokleidas was not necessarily approaching old age at the date of this ode any more than Dámophilos, *Pyth.* iv.

φίλος.] Nominative for vocative. Cf. *Pyth.* i. 92. For χαῖρε cf. *Pyth.* ii. 67, *Isth.* i. 32.

77. μέλι.] Cf. *Isth.* iv. 54, ἐν δ' ἐρατεινῷ μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζονται, *Ol.* xi. 98, μέλιτι εὐάνορα πόλιν καταβρέχων. The Schol. suggests that γάλα represents the natural talent displayed in the ode, μέλι the skilled labour. But Pindar would hardly apply the metaphor of honey so often to his verse (e.g. *Frag.* 129

[266], μελισσοτεύκτων κηρίων ἐμὰ γλυκύτερος ὁμφά) if he thought of its being a laboured product. The main idea is a sweet thought. The ingredients may be suggested by the κρατήρ νηφάλιος, of the Muses, cf. *Lucr.* i. 947, *misceo dulci melle*, and of Pan, cf. *Theokr.* v. 58. Cf. *Plato, Ion*, 534 A, of poets, ὥσπερ αἱ βάκχαι ἀρύττονται ἐκ τῶν ποταμῶν μέλι καὶ γάλα κατεχόμεναι. Cf. *Eur. Bacchae*, 708, ὅσαις δὲ λευκοῦ πώματος πόθος παρῆν got milk and honey. (Perhaps the νέκταρ χυτὸν of *Ol.* vii. was a λευκὸν πῶμα, but see *Isth.* v. 2, 7.) Philostratos, *In Vitis Sophisti.* p. 511, ed. Olear. τὰς δ' ἐννοίας ἰδίας τε καὶ παραδόξους ἐκδίδωσιν (Nikétes), ὥσπερ οἱ βακχεῖοι θύρσοι τὸ μέλι καὶ τοὺς ἔσμοις τοῦ γάλακτος. For the draught of song cf. *Ol.* vi. 91, *Isth.* v. 2, 7—9. With γάλα λευκόν cf. *Frag.* 143 [147], *Lucr.* i. 258, *candens lacteus uisus*.

78. κίρναμένα κ.τ.λ.] 'A frothed dew crowns the bowl.' For the parenthesis cf. *Pyth.* x. 45, μόλεν Δανάας ποτὲ παῖς, ἀγείτο δ' Ἀθάνα, | ἐς ἀνδρῶν μακάρων δμῖλον.

79. πόμ' ἀοιδ.] Cf. *Isth.* iv. 24. ἐν.] Cf. *Ol.* vii. 12.

81. For the eagle seizing the hare, cf. *Il.* xxii. 308, and coins of Elis and Agrigentum. See *Plato, μεταμαιόμενος*.] 'Though it make its swoop from afar.' δαφοῖνον.] 'Tawny.'

κραγέται δὲ κολιοιοὶ ταπεινὰ νέμονται.

τίν γε μὲν, εὐθρόνου Κλειοῦς ἐθελόισας, ἀεθλοφόρου
λήματος ἔνεκεν 145

Νεμέας Ἐπιδανρόθεν τ' ἄπο καὶ Μεγάρων δέδορκεν
φάος.

82. ταπεινὰ νέμονται.] 'Have a low range of flight.' For νέμεσθαι 'to have a range' cf. Simonides, Frag. 5 [12] (Plato, *Protag.* p. 339 ff.), 8, οὐδὲ μοι ἐμμελέως τὸ Πιττάκειον | νέμεται, 'even the saw of Pittakos goeth not far enough to suit me,' Herod. ix. 6 *fin.* The poet means that it is easy for him to give lively interest to a distant event in a case where the ode of an inferior poet would fall flat.

83. γε μὲν.] I. e. γε μὴν, 'however.' Cf. Nem. iii. 33.

Κλειοῦς.] Perhaps chosen because of the victor's name. For omens in names cf. Ol. vi. 56, Aesch. *P.* V. 85, Nem. ii. 8.

84. ἄπο.] For position cf. Ol. vii. 12, viii. 47, Pyth. ii. 10, 11, 59, v. 66, viii. 99, Nem. ix. 22. For prep. with -θεν, cf. Hes. *W. and D.* 763, ἐκ Διόθεν.

δέδορκεν.] Cf. Ol. i. 94, Nem. ix. 41, and for the perfect cf. Ol. i. 53. The phrase δέδορκ. φά. answers to ἄραρε φέγγος, *supra* v. 64 (Mezger).

NEMEA IV.

ON THE VICTORY OF TIMASARCHOS OF AEGINA IN THE
BOYS' WRESTLING MATCH.

INTRODUCTION.

TIMASARCHOS, son of Timokritos, a harper (*v.* 14), of the family or clan of the Theandridae, was victorious in the boys' wrestling match at Thebes in the Hêrakleia, at Athens in the Panathênaea and at Nemea. This last victory was won B.C. 461, Ol. 79. 3, or a little earlier. The ode was most likely processional, as it is monostrophic. The rhythm is Lydian with Aeolian measures. It was probably sung before a banquet as a *προκόμιον* (*v.* 11).

ANALYSIS.

vv.

- 1—8. Feasting and song are the best recompense for severe struggles.
- 9—13. Dedication of the ode.
- 13—24. Had Timokritos been alive he would have played the lyre on the occasions of his son's victories at Nemea, Athens and Thebes.
- 25—30. Telamôn's exploits as Hêrakles' comrade.
- 30—32. Achievements entail suffering.
- 33—43. The poet checks himself and bids the victor strive boldly against calumnies.
- 44—68. Praise of Aeakids.
- 69—72. The poet again checks himself.
- 73—92. Praise of the victor and his family.
- 93—96. Praise of his trainer Melêsias.

Στρ. α΄.

Ἄριστος εὐφροσύνα πόνων κεκριμένων
 ἱατρός· αἱ δὲ σοφαὶ

Μοισᾶν θύγατρες αἰοδαὶ θέλξαν νιν ἀπτόμεναι. 5

οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει

5 γυῖα, τόσσον εὐλογίᾳ φόρμυγγι συνάορος.

ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει, 10

ὅ,τι κε σὺν Χαρίτων τύχα

γλῶσσα φρενὸς ἐξέλοι βαθείας.

1. εὐφροσύνα.] 'Good cheer,' cf. Pyth. iv. 129, Isth. iii. 10.

κεκριμένων.] 'When a painful struggle is decided,' cf. Ol. iii. 21, Nem. x. 23, κρίσιν ἀέθλων, Ol. vii. 80, κρίσις ἀμφ' ἀέθλοις; or 'when labours have won a favourable verdict' (or 'distinction'), cf. Isth. iv. 11, Nem. vii. 7. Don. explains the Schol. κρίσιν λαβόντων καὶ συντελεσθέντων, 'brought to a determination.'

2. ἱατρός.] For the order cf. O. and P. p. xxxvi. For the phrase cf. Aesch. Choëph. 685 [P.], νῦν δ', ἥπερ ἐν δόμοισι βακχείας καλῆς | ἱατρός ἐλπίς ἦν, παροῦσαν ἐγγράφει.

σοφαί.] There seems to be a double allusion, to skill in leechcraft and skill in poetry, in this instance.

3. νιν.] 'Him,' the victor, implied in πόν. κεκρ., cf. Nem. viii. 21—23. Don. Paley. Mommsen however [comparing Pyth. iii. 63, καὶ τί οἱ (Χείρωνι) | φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι | ἀμέτεροι τίθεν] and Mezger explain νιν = εὐφροσύναν, taking ἀπτόμεναι = 'when they set to work,' but I prefer 'by their touch,' cf. Pyth. iv. 271, χρὴ μαλακὰν χέρα προσβάλλοντα τρώμην ἔλκεος ἀμφιπολεῖν.

4. γε.] The force is—that soothing as water is, its soothing properties are proportionately small. However, Plutarch, *de Tranqui.* 6, quotes thus, οὐδὲ θ. ὕ. τοσόνδε τέγγει

μαλθακὰ γυῖα, κατὰ Πινδαρον, ὡς δόξα ποιεῖ πόνον ἥδυν.

μαλθακὰ τέγγει.] The adjective is proleptic, 'bedew with soft relief,' 'soften by moistening,' 'steep limbs in softness' (Holmes). mss. give τεύχει, but Plutarch's more uncommon word and tense are more likely to be original. Edd. read τέγγει, but for the gnōmic future cf. Ol. vii. 3, where it is taken up by a gnōmic aorist, Ol. viii. 53, τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν, Ol. ix. 106, μία δ' οὐχ ἅπαντας ἄμμε θρέψει | μελέτα, Il. xxi. 317, οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἁμολγῶ ἔσπερος, | ὅς κ' ἀλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ, ὡς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἦν ἀρ' Ἀχιλλεύς | πᾶλλεν. Cf. ib. 309.

5. συνάορος.] 'Wedded to' (Holmes). Cf. Isth. vi. 19.

6. For sentiment cf. Pyth. iii. 114, Frag. 98 [86], πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις αἰοδαῖς· τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μῦνον [ῥηθέν]. θνάσκει δ' ἐπιλασθέν καλὸν ἔργον.

7. σὺν τύχα.] Cf. Nem. vi. 25.

8. φρενὸς ἐξέλοι βαθείας.] Mezger compares Nem. iii. 9. Paley says the metaphor is from drawing arrows out of a quiver, but the epithet βαθείας rather suggests choosing from a rich store. Don. quotes Theognis, 1051, μὴ ποτ' ἐπειγόμενος πρήξης κακόν, ἀλλὰ βαθεῖα σὴ φρενὶ

Στρ. β'.

τό μοι θέμεν Κρονίδα τε Διὶ καὶ Νεμέα

15

10 Τιμασάρχου τε πάλα

ὕμνου προκώμιον εἴη· δέξαιτο δ' Αἰακιδᾶν

ἡτύπυργον ἔδος, δίκᾳ ξεναρκέϊ κοινὸν

20

φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἀλίγ

σὸς πατὴρ ἐθάλπετο ποικίλον κιθαρίζων,

βουλεῖσθαι, where the meaning may be a little different. See on βαθύδοξος, Pyth. i. 66, Ol. ii. 54, βαθείαν μέριμναν ἀγορτέραν.

ἐξέλαι.] The optative because there is a special reference to the following portion of the ode as well as to what generally happens, and so αὖν with optative almost=future. The case is not discussed Goodwin §§ 61—64; it should come under § 61. 3 note.

Kühner, in his general explanation, says that the optative expresses conditional supposition, conjecture, assumption, undetermined possibility, while the subjunctive expresses mere supposition, &c. (§ 333. 6 of Eng. Trans. 1859). Here σὺν χαρίτων τύχᾳ may be equivalent to a protasis.

9. τό.] 'Wherefore,' cf. Pyth. v. 37, Il. xvii. 404, Soph. Phil. 142. Paley renders τὸ θέμεν, 'to offer this tribute;' Cookesley 'dedicate this prelude.' For θέμεν cf. v. 81.

μοι εἴη.] For this phrase cf. Pyth. i. 29 with the pronoun suppressed, Pyth. ii. 96, Ol. i. 115, Nem. vii. 25, εἰ ἦν ἔ τὰν ἀλᾶθειαν ἰδέμεν, with the pronoun in the accusative.

τε—καί—τε.] See O. and P. pp. xxxvii., xxxviii. For the mention of the locality of the games, the victor's achievement and the god of the games together, cf. Nem. i. 7, ἄρμα δ' ὀρτρύνει Χρομίον Νεμέα θ' ἔργμασιν νικαφόροις ἐγκώμιον ζευῖται μέλος.

Νεμ. τε πάλ. is a hendiadys, 'wrestling at Nemea.'

11. προκώμιον.] Editors and translators seem agreed that the 'prelude' or proème of the processional ode sung by the κόμος is meant. I think that the whole ode is the προκώμιον, the beginning of the revel, and that ὕμνον is a genitive of 'material,' cf. Pyth. iv. 206, λίθων βώμοιο, v. 71, ἀδάμαντος ἄλοις.

δέξαιτο.] Is 'me' or 'the ode' the implied object? The latter most likely. This is the only other instance of the suppression of the direct object of δέκομαι in Pindar besides Pyth. iv. 70.

12. δίκᾳ, κ.τ.λ.] 'A light that shines in view of all by reason of their justice in protecting aliens,' metaphor from a beacon (πυρός). For the justice of Aeginétans cf. Ol. viii. 26.

13. ζαμενεῖ.] Elsewhere in Pindar this adjective means 'quickenened by inspiration,' applied to Mèdeia, Cheiron, Dionysos (Frag. 133 [57]) and to τόλμα [Frag. 216 [255], τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκοπος ἐσάωσεν]. Are we then in this passage to take the obvious physical meaning, or to take it causatively (Pyth. iv. 81), in a metaphysical sense, 'quickenening,' 'inspiring'?

14. ἐθάλπετο.] 'Had been basking in' (Holmes).

ποικίλον.] Cf. Ol. iii. 8, φόρμιγγα ποικιλόγαρον, Ol. iv. 2, ποικιλόφορμιγγος ἀοιδᾶς, also of the flute Nem. viii. 15, φέρων Ἀνδῶν μίτραν καναχρῆδ' ἀπεποικίλμεν. For construction cf. Hes. Scut. 202, ἡμερόεν κιθάρηζε. The Schol. rightly takes

15 θαμά κε, τῷδε μέλει κλιθείς,
ὕμνον κελάδῃσε καλλίνικον

25

ποικ. κιβ. with ἐθάλλετο, after which editors have put the comma, disregarding the position of κε.

15. τῷδε μέλει.] For the dat. cf. Ol. i. 92, Ἀλφειῷ πόρῳ κλιθείς. Here perhaps τῷδε is 'such,' cf. Ol. iv. 24, Nem. ix. 42, Aesch. Ag. 942, νίκην τήνδε. Render 'devoting himself (Paley) to such a strain.' Mezger, 'an dieses Lied sich anschliessend = mein Lied mit der Kithara begleitend.' If the father of Timásarchos was a 'lyric poet,' as Don. and Disson say, Pindar would probably not use language that would make him manifestly inferior to himself. But Mezger more cautiously calls the father only a musician, which is all that can be strictly inferred from the passage. Even so the θαμά and the aorist suggest that τῷδε should not be limited to the present ode, especially as three victories are immediately mentioned.

16. ὕμνον.] Bergk (2nd ed.) reads νῖόν, which suits νιν *infra* v. 21 well. Possibly, however, ὕμνον would just stand if we take καλλίνικον as a second accus. 'a noble victor' (cf. Ol. xi. 73, Aristoph. Acharn. 1232, ἀλλ' ἐψόμεσθα σὴν χάριν | τήνελλα καλλίνικον εἰδόντες σέ καὶ τὸν ἀσκόν). If the ambiguity be objected to, the alternative is to regard ὕμνον as corrupt, derived from ὕμνου, v. 11. The slight deviation of Bergk's νῖόν from the ms. reading is no very special recommendation, but it might be accepted were it not that the Schol. seems to have had a different reading. The comment is συνεχῶς ἀν τούτῳ τῷ μέλει καὶ ταύτῃ τῇ ᾧδῃ προσκλίνας ἑαυτὸν καὶ προσαγαγὼν ἀνευφήμησε καὶ ἀνέββατο τὴν γεγεννημένην νίκην τὴν ἀπὸ τοῦ Κλεωναίου ἀγῶνος τοῦ πέμψαντος πλῆθος καὶ ὀρμαθὸν στεφάνων. By comparing other Scholl. on κελάδω we are led to the inference that here

the verb was qualified in some way.

I have thought of παῖδ' ἀγκελάδῃσε. Some substantive denoting the victor is, as Bergk saw, almost needed to justify the change from the second person to the third *vv.* 21, 23, in spite of Disson's '*transitu maxime Pindarico.*' He defends the change by Nem. v. 43, 45, but that passage (*q. v.*) does not really give such a *transitus*. If πέμψαντος be read v. 18, ὕμνον may stand, or χάρμ' ἀγκελάδῃσε, also suggested by the Schol., be proposed; but 'of one having sent' is much harsher than 'for having sent' (or 'brought') with νῖόν...πέμψαντα or παῖδ' ἀγκελ...πέμψαντα. Beware of rendering πέμψαντα 'which brings' or 'which brought,' 'that had brought,' with those who take it in agreement with ὕμνον. Apart from grammatical considerations one hymn could hardly be mentioned as accompanying two or three victories unless it were the ode in progress, in which case we should expect the present or future participle. Those who like Prof. Paley do not stick at the *transitus* involved in νιν had best, I venture to suggest, make the slight alteration πέμψοντα, 'to escort.' The upshot of the discussion is that the retention of ὕμνον involves great difficulties, and does not suit the Schol., that the substitution of νῖόν does not suit the Schol., that πέμψαντα is incompatible with ὕμνον, that the v. l. πέμψαντος is of inferior ms. authority, and though supported by the Schol. yet is clearly taken wrongly, is a very obvious grammarian's alteration (cf. μυχθέντι, Pyth. ix. 13, for μυχθέντα wrongly altered to agree with θεῶ), and at best gives a very harsh construction, and that we should therefore decide in favour of πέμψαντα and against ὕμνον.

Στρ. γ'.

Κλεωναίου τ' ἀπ' ἀγώνος ὄρμον στεφάνων
 πέμψαντα καὶ λιπαρῶν
 εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπύλοις 30
 20 οὔνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον
 Καδμεῖοι νιν οὐκ ἀέκοντες ἄνθεσι μῖγνυνον, 35
 Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἔλθῶν
 ξένιον ἄστυ κατέδραμεν

17. Κλεωναίου.] Cf. Nem. x. 42. The citizens of Κλεωναί near Nemea managed the Nemean games for a long time, including the dates of these two odes Nem. iv. and x. and going back at least a generation. Cf. Plutarch, *Vit. Arat.* c. xxviii. One Schol. on the Nemeans says that first the Kleōnaeoi and then the Korinthians presided.

ὄρμον στεφάνων.] The plur. of στέφανος is used in reference to a single victory, Pyth. ii. 6, iii. 73, x. 26, Isth. iii. 11, Nem. ix. 53. The victors probably carried home crowns given to them in the φυλλοβολία (Pyth. ix. 123, πολλὰ μὲν κείνοι δίκον | φύλλ' ἐπὶ καὶ στεφάνους) as well as the prize chaplet. Hence the phrase 'a string (festoon) of crowns' might refer to one victory, or as here to two, and we need not charge the poet with having made ἐν Θήβαις dependent on στεφάνων, a very different construction from τὸ δὲ κλέος | τηλόθεν δέδορακε τὰν Ὀλυμπιάδων ἐν δρόμοις | Πέλοπος. It is possible that ὄρμον στεφάνων may refer to the crowns of the chorus, cf. Eur. *Herc. Fur.* 677, αἰὲ δ' ἐν στεφάνοισιν εἶην. The skeleton of the sentence is κελάδησε δ. στ. πέμψαντά τε ἀπὸ Κλ. καὶ ἀπ' Ἀθ. (νικῶντά) τε ἐν Θ.—a mild case ofzeugma assisted by the previous καλλίνικον.

18. λιπαρῶν.] For the two adjectives, one descriptive, the other complimentary, cf. Pyth. ix. 55, 106.

For λιπαρῶν cf. Frag. 54 [46], Isth. ii. 20.

20. Cf. Schol. on Ol. vii. 154 (84), τὰ Ἡράκλεια καὶ Ἰολαία ἐτελεῖτο ἐν ταῖς Θήβαις, ἐδίδοτο δὲ τῷ νικήσαντι τρίπους χαλκοῦς. The Scholl. on Ol. ix. 143 tell us that the Ἡεράκλεια (Iolaia) at Thebes were held by the common monument of Amphitryōn and Iolaos, see also Pausanias ix. 23. 1, Θηβαῖοι δὲ πρὸ τῶν πυλῶν ἐστὶ τῶν Προυτίδων (N.E.) καὶ τὸ Ἰολάου καλούμενον γυμνάσιον καὶ στάδιον... ἐνταῦθα δεικνύται καὶ ἡρῶν Ἰολάου. Pindar speaks of Ἰολάου τύμβος in connection with these games, Ol. ix. 98. For the other Theban games held outside the Gate of Elektra (s. w.) cf. Isth. iii. 79.

21. μῖγνυνον.] For this use of μῖγνυμι cf. Ol. i. 22. The φυλλοβολία is probably referred to. Cf. note on v. 17, ὄρμον στεφάνων. Böckh quotes Pausanias, vi. 7. 1, Clem. Alex. *Paedag.* ii. 8.

22. Αἰγίνας.] Thébè and Aegina were sisters, daughters of Asōpos by Metōpè. Cf. Ol. vi. 84, Isth. vii. 15. The Thebans applied to Aegina for aid against Athens when told by the Delphic oracle (B. C. 504) τῶν ἀγκιστα δέεσθαι [Mezger], Herod. v. 79, 80.

φίλοισι φίλος.] An adverbial phrase = 'on terms of mutual friendship.'

23. ξένιον.] 'Bound to welcome him,' rather than 'strange,' as Paley

Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

Στρ. δ'.

25 σὺν ᾧ ποτε Τρωΐαν κραταῖος Τελαμὼν

40

πόρθησε καὶ Μέροπας

καὶ τὸν μέγαν πολεμιστὰν ἔκπαγλον Ἀλκυνῆ,

οὐ τετραορίας γε πρὶν δυνώδεκα πέτρῳ

45

and Myers render. I take the Homeric sense 'hospes' to be older than the non-Homeric 'strange,' and agree to connect *ξείνος* < *ξένιος* (original meaning — 'connected') with *ξυνός* < *ξυνίος*, *κοινός* < *σκοινός* from *SKAM* or *SKVAM*, whence *ξύν*, *σύν*, Lat. *cum*, con-.

κατέδραμεν.] Old mss. give *κατέδρακεν* which Mommsen reads, rendering *κατέδρ.* *ἐλθ.* 'venit et conspexit,' adding 'πρὸς ex veniendo suspensum est.' The better sense and construction decide in favour of the text. The metaphor is from navigation, 'run ashore, into port;' so *ἔδραμεν* of a ship, Theognis. Disen's *κατέδραμεν* = *κατέδν* is not right. Mezger renders 'ran down through the city:' see next note.

24. *Ἡρακλέος...αὐλάν*.] Mezger thinks that the *Hērakleion* outside the Gate of Elektra (Pausan. ix. 11. 2) is meant, where the Aeginētan probably sacrificed before the games held at the opposite side of the city. Müller's view however seems preferable, namely that 'the house of Amphitryōn' is intended, the lodgings of the competitors (*καταλύσεις τῶν ἀθλητῶν*) being in the neighbourhood: comp. Böckh, *Corp. Inscr. Gr.* i. pp. 573 ff. (Don.).

25. Cf. Nem. iii. 87, Apollodōros ii. 6. 4, *Il.* v. 638.

26. *Μέροπας*.] Note the zengma. These were the inhabitants of the Isle of Kos. Cf. *Isth.* v. 81.

27. Cf. O. and P. p. xxxvi.

Ἀλκυνῆ.] A Giant slain by Hērakles at Phlegra, the Isthmus of Pallénē probably, cf. Schol. on

Nem. i. 67 (100), *Isth.* v. 33 (47) (though Pindar may have placed the Gigantomachia in Campania); but according to the Schol. a giant whose kine Hērakles was driving from Erytheia and who was killed at the Isthmus of Korinth. There seems to be a confusion with the legend of Gēryones by the Schol. Cf. Apollodōros i. 6. 1, ii. 7. 1. The statement that Telamōn vanquished Alkyoneus may be in accordance with Aeginētan legend, but the language need not be pressed. What Telamōn did with Hērakles may include what Hērakles did himself. Still Telamōn as *ὀπλίτης* may have given the *coup de grace* after Hērakles as *ψιλός* had brought the giant down with his arrows. Cf. *Isth.* v. 83.

28. *γε πρὶν*.] Cf. *πρὶν γε οὐ...* *χαλινὸν* | *Παλλὰς ἤνεγκε*, *Ol.* xii. 65. Elsewhere in Pindar *πρὶν* as a conjunction takes the infinitive.

τετραορίας.] The Homeric war chariots were *bigae* or *trigae* except in the case of Hektor, *Il.* vii. 185, a suspected line, the Schol. Ven. denying that Homer ever mentions a *quadriga*. Amphiarāos has *τεθρίππους* Eur. *Supplices*, 925. In Smith's *Dict. of Ant. Art. Currus*, the four-horse war chariots of post-Homeric Greek literature are ignored. They were perhaps borrowed from the Persians. Cf. Xenoph. *Cyropaed.* vi. 1. 27, 28. Euripides gives four-horse war chariots to Hyllos and Eurystheus, *Herakl.* 802, 860, to Thebans and Argives generally *Suppl.* 667, 675, and mentions

ἥρωάς τ' ἐπεμβεβαῶτας ἵπποδάμους ἔλεν
 30 δις τόσους. ἀπειρομάχας ἑὼν κε φαίνειν 50
 λόγον ὁ μὴ συνιείς· ἐπεὶ
 ῥέζοντά τι καὶ παθεῖν ἔοικεν.

Στρ. ε'.

τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμός
 ὦραί τ' ἐπειγόμεναι· 55
 35 ἱῷγι δ' ἔλκομαι ἦτορ νεομηνία θιγέμεν.

such chariots for travelling (in flight) *Hel.* 1039, *Ion.* 1241.

29. *ἐπεμβεβαῶτας.*] This is a case of the strictly adjectival use of the participle, in which case the presence or absence of the article makes very little difference when the noun is definite. Cf. *Nem.* vii. 65.

30. *δις τόσους.*] The ἥνιοχος and παραβάτης of each of the twelve chariots.

ἀπειρομάχας.] 'Manifestly without experience of battle is whoso understandeth not the saying: for "when achieving aught it is likely that one should suffer."' For this saying cf. *Aesch. Choeph.* 305, δρᾶσαντι παθεῖν, τριγέρων μῦθος τάδε φωνεῖ, where as Don. says the application is different, as the different tense of the participle shows. With the pres. the consequences of undertaking or beginning an action are considered, with the aorist the consequences of having done an action. Pindar has apparently adapted and extended the old formula which asserted that we must take the consequences of our conduct. Paley says 'Aristotle (*Eth. Nic.* v. ch. 8. *init.*) gives this as τὸ Ῥαδαμάνθυνος δίκαιον, Εἰ κε πάθος τὰ κ' ἔρεξε δίκη κ' εὐθεία γένοιτο.' Don. says 'Pindar refers to the trouble and loss sustained by Hercules and his followers before they could subdue the giant, hinting also that Timasarchos had suffered a good deal before he won his wrestling match.' So also the

Schol. who quotes from a tragedy τὸν δρώντά ποῦ τι καὶ παθεῖν ὀφείλεται.

33. 'The due arrangement (of my ode) and the time (occupied by the procession and so allowed for the performance of the ode) pressing on prevent my telling at length the 'long tale.' Cf. *Isth.* i. 60, πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμῶς Ἡροδότῳ ἔπορεν | ἱπποῖς, ἀφαιρεῖται βραχὺ μέτρον ἔχων | ὕμνος.

τεθμός.] 'The usual structure' (Mezger), the prescribed limits. Cf. *Isth.* v. 20, τέθμών μοι φαμί σαφέστατον | τάνδ' ἐπιστείχοντα νᾶσον ραινέμεν εὐλογίαίς.

35. ἱῷγι.] Cf. *Pyth.* iv. 214. 'I feel my heart drawn on by a charm to touch on the festival of the new moon.' But ἱγξ may here mean 'a yearning,' as in *Aesch. Persae*, 968 (P.), *Aristoph. Lysistr.* 1110.

ἔλκομαι.] Cf. *Theokr.* ii. 17, ἱγξ ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα. The Schol. tells us that Iynx was daughter of Echō or Peithō, who having charmed Zeus into his passion for Iō was changed into a bird.

νεομηνία.] Cf. *Nem.* iii. 2, ἐν ἱερομηνίᾳ Νεμεάδι, explained by the Schol. as for ἱερονομηνία because the beginning of the month is sacred to Apollo, and therefore the time of ἡ τῶν ἐπινίκων εὐωχία. Hence the poet does not here refer to the day of the victory in the

ἔμπα, καίπερ ἔχει βαθεῖα ποντιάς ἄλμα

Nemean games, if G. F. Unger (quoted by Mezger) is right in placing the summer Nemean games on the 18th of the Attic month Hekatombaeôn. He certainly does not touch on ἡ τῶν ἐπινίκων εὐωχία, and therefore there is small reason for saying that he desires to do so. A more comprehensible explanation is to be found, without even making the poet say the celebration of the victory when he means the victory. Probably the Theban Hērakleia were celebrated at the beginning of the month, for the theme which he now dismisses is closely connected both in grammar and mythical association with the Theban victory mentioned, v. 17. As for the tense of *λυγγί* ἔλκομαι, the feeling remains though its effect has just past. The δὲ then is disjunctive, introducing a sort of apology for the previous digression. Bergk conjectures *νεοχμία* (from Hesych.: *νεοχμῆν κίνησις πρόσφατος*), Hartung, *νέμ μεία*.

36. *ἔμπα*.] This refers back (cf. Nem. vi. 4) to v. 32, the general statement, as well as to the following clause which gives a particular application;—‘notwithstanding the fact that worthy achievement involves suffering, though a deep sea (of detraction) has hold of thee by the middle, strain against the evil designs of foes. We shall surely be seen returning from the struggle in full light superior to our foes, while our adversaries, of envious mien (or ‘blinded by envy’) keep their ineffectual saws tossing in obscurity till they sink to the ground.’

If we understand the metaphor to be from a man up to his waist in the sea, we destroy the force of *βαθεῖα*. Pindar likens himself to a swimmer wrestling with a deep sea in foul weather. Though

he were immersed all but head and shoulders, the sea, if likened to a wrestler, would be said to hold him by the waist, that grip being apparently the strongest known to the palaestra. His adversaries’ inventions are the ineffectual waves of the sea of hostile criticism which are vanquished by the wrestling swimmer, who then comes to the haven of success in the light of fame. Thus *χαμαιπετοῖσαν* is a metaphor from wrestling as well as *ἔχει μέσσαν*.

Lit., *ἐν φάει* gives a condition of the swimmer’s struggle, for if the shore were enveloped in gloom a swimmer would generally be unable to land. So Ulysses (*Od.* v. 439) *Νῆχε παρέξ, ἐς γαῖαν ὀρώμενος εἰ που ἐφεύροι Ἠϊώνας τε παραπλήγας λιμένας τε θαλάσσης*, cf. *ib.* 392. *Μετὰφ. ἐν φάει* = ‘the bright season of success.’ The language also suits the return home of a victorious wrestler (cf. *Pyth.* viii. 83—87). I do not do away with the half false antithesis of *ἐν φάει* and *σκότῳ*, which suggests the secret whisperings of malice as much if not more than the obscurity of the whisperers. Thus instead of the mixture of metaphor with which this passage has been charged, we have one compound metaphor worked out regularly except in one minor detail. Donaldson is inaccurate in saying that Pindar compares his enemies to the waves of the sea. He should have said the *γνώμαι* reveal of his enemies are likened to waves. The consequent error of taking *δαῖων ὑπέρτεροι* in a physical sense would then afford a less ‘Dantesque image,’ as Mr Postgate calls it, as *δαῖων* would stand for *δαῖων ἐπιβουλίας*: but it seems right to explain the phrase, ‘superior to (or ‘victorious over’) foes.’ The word *ὑπέρτερος* is almost

μέσσον, ἀντίτειν' ἐπιβουλία· σφόδρα δόξομεν 60
δαίων ὑπέρτεροι ἐν φάει καταβαλναι

always used in the sense of 'superior,' 'better,' in Tragedy, and so too Pyth. II. 60, Isth. I. 2. It is peculiarly appropriate in reference to wrestling. The presence of the compound metaphor of wrestling with a sea is generally admitted, so that if vv. 38—41 can be explained in harmony with this, such an explanation has strong claims to acceptance. I cannot approve Mr Postgate's suggestion that the simile is drawn from a mountainous country. 'Pindar's detractors have occupied the passes and are hurling stones upon him from the obscurity, which however fall ineffectual on the ground. Presently, like the Persians at Thermopylae, he carries the heights above them and pursues his way down the sunlit valleys on the other side.' One objection which appears fatal to this ingenious interpretation is that it makes ὑπέρτεροι equivalent to an aorist participle. Again, the contrasted shade and sunshine are not essential to the idea, as they are according to my explanation. Thirdly, ἀντίτειν' does not suggest the manœuvre of 'turning' a position. This passage contains many points which need comment or illustration.

For the form *ἐμπα* cf. Soph. *Ai.* 563, τοῖον πύλων φύλακα Τεύκρον ἀμφὶ σοὶ | λείψω τροφῆς δοκνον *ἐμπα* κεί ('assiduous all the same, although' [Jebb]) τανῦν | τηλωπὸς οἰχρεῖ. This passage scarcely illustrates the position of *ἐμπα*, as Don. holds.

καίπερ *ἔχει*.] An unsupported construction. Pindar himself uses the usual participle or adjectival phrase with *καίπερ* at least four times. Ahrens proposed *ἐμπα* *καί* (i. e. *κεῖ*) *περέχει*; Don. *ἐμπα*, *καίπερ*.

mss. give *καί περ*. The suggestions *καί*, *καίπερ* are open to question, as the case seems neither imaginary nor, though actual, conceded with reluctance, or made light of. Cf. Jebb's note on *κεῖ*, Soph. *Ai.* 563. Comparing the form ἀλλ' ὅμως, κρέσσων γὰρ οὐκτιμῶ φθόνος, μὴ παρίει καλά, Pyth. I. 85, I would suggest *καί γάρ* in place of *καίπερ*, which is very likely to have been substituted after *ἐμπα*. Cf. Soph. *Ai.* 122.

ἔχει.] For the omission of the object, cf. Pyth. II. 17, Nem. VII. 23. Still the omission of *σε* is curious. The metre allows us to read *σ'* after *μέσσον*, v. 37. A reading *μέσσους* would easily pass into *μέσσους* and be corrected to *μέσσον*. Perhaps a marginal *σ'* wrongly inserted accounts for the version *ἐπιβουλίας*, though this may arise 'ex dittographia.'

ποντ. ἄλμ.] Cf. ἐν γὰρ κλύδωνι κείμεθ'...δορός Δαναϊδῶν, Eur. *Phoen.* 853, and several times besides in Aeschylus and Euripides. Cf. Hamlet's 'sea of troubles.'

37. *μέσσον*.] For the phrase *ἔχω τινα μέσον*, cf. Eur. *Or.* 265, μέσον μ' ὀχμαῖεις ὡς βάλης ἐς Τάρταρον, Aristoph. *Ach.* 571, ἐγὼ γὰρ ἔχομαι μέσος, *Nub.* 1047, ἐπισχέειν ἔθδς γὰρ σε μέσον ἔχω λαβὼν ἀφυκτον.

δόξομεν.] For future as apodosis to imperative, Disson compares the following passages: (1) without *καί*: *Il.* XXIII. 71, θάπτε με—πύλας Ἀἰδαο περήσω: cf. Cic. *Tuscul.* IV. 24, tracta—intelliges: (2) with *καί*: Pyth. IV. 165, Aristoph. *Nub.* 1481, ἐνεγκάτω—κἀγὼ ποιήσω: Demosthen. *de Corona*, p. 264, δευξάτω, κἀγὼ στέρξω: Plato, *Theaet.* p. 154 c, λαβέ, καὶ εἰσεῖ.

38. ἐν φάει.] For the metaphor,

φθονερά δ' ἄλλος ἀνὴρ βλέπων
40 γυνώμαν κενεὰν σκότῳ κυλινδρεῖ

65

Στρ. 5'.

χαμαιπετοῖσαν. ἐμοὶ δ' ὁποῖαν ἀρετὰν
ἔδωκε Πότμος ἄναξ,
εὖ οἶδ' ὅτι χρόνος ἔρπων πεπρωμέναν τελέσει. 70
ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
45 Λυδία σὺν ἁρμονίᾳ μέλος πεφίλημένον
Οἰνῶνα τε καὶ Κύπρω, ἔνθα Τεῦκρος ἀπάρχει 75
ὁ Τελαμωνιάδας· ἀτὰρ
Αἴας Σαλαμῖν' ἔχει πατρώαν·

Στρ. 5'.

ἐν δ' Εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς

80

cf. Aesch. *Choëph.* 961, πᾶρα τὸ
φῶς ἰδεῖν...πολὺν ἄγαν χρόνον | χα-
μαιπετεῖς ἐκείσθ'.

καταβαλεῖν.] The sense may be
the same as in Nem. III. 42, 'to
attain one's object,' cf. *ib.* 25.

39. φθονερά.] For φθ. βλέπων cf.
Pyth. II. 20, δρακεῖς ἄσφαλές.

ἄλλος.] Sing. for plur. Cf. *τις*,
Pyth. I. 52, also *τινα* = 'many a
one,' Pyth. II. 51, Nem. I. 64.

40. σκότῳ.] For metaphor cf.
Nem. III. 41, Soph. *Phil.* 578, τί με
κατὰ σκότον ποτὲ διεμπολᾷ λόγοισι.

41. ἐμοὶ δ', κ.τ.λ.] For senti-
ment cf. Pyth. V. 110 ff.

ἀρετάν.] 'Talent.'

42. πότμος ἄναξ.] Cf. Pyth. III.
86, ὁ μέγας πότμος.

43. ἔρπων.] Cf. Ol. XIII. 105,
εἰ δὲ δαίμων γενέθλιος ἔρποι, Nem.
VII. 68, ὁ δὲ λοιπὸς εὐφρων ποτὶ
χρόνος ἔρποι.

πεπρ. κ.τ.λ.] 'Shall bring to its
destined maturity.'

44. ἐξύφαινε μέλος.] 'Weave out
the web of song.'

καὶ τόδ' αὐτίκα.] 'And that at
once,' 'Aye and straightway'
[Holmes].

46. Οἰνῶνα.] Oenônê was said

to be the old name of Aegina before
Zeus took Aegina daughter of
Asôpos thither, Paus. II. 29. 2.

ἀπάρχει.] Dissen explains 'rules
far away from his country,' Mommsen
'*præit* (*saltantibus*),' Teu-
kros having led the way to Cyprus
for the ode; Bergk (2nd ed.) sug-
gests ἀπ' ἀρχεῖ, Hartung ἐπάρχει.
I think the word may here mean
'receives ἀπαρχαί,' i.e. offerings
made to the dead hero-founder of
the Aeakid colony in Cyprus, cf.
Eur. *Phoen.* 1523, τῶν ἐπὶ πρῶτον
ἀπὸ χαίτας σπαραγμοῖς ἀπαρχὰς
βαλῶ;...πρὸς ἀδελφῶν οὐλόμεν' αἰκίσ-
ματα νεκρῶν; The suggested render-
ing involves the supposition that
ἀπάρχομαι is a causal middle (cf.
Nem. IX. 43); the rarity of the
active form is not surprising. The
fact that ἀρχεῖν = 'to begin' is gene-
rally found in Homer favours my
notion. 'Ἐπάρχ. gives good sense.

48. ἔχει.] 'Is tutelary deity of.'

πατρώαν.] The Salamis 'of his
fathers,' opposed to the *ambiguum*
tellure noua Salamina futuram,
promised to Teucer, Hor. *Od.* I.
7. 29.

49. After death Achilles was

50 νᾶσον· Θέτις δὲ κρατεῖ

Φθία· Νεοπτόλεμος δ' Ἀπεῖρῳ διαπρυσία,

βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται

85

said to have dwelt with Iphigeneia in Leukè, an island in the Euxine. Cf. Eur. *Andr.* 1260, τὸν φίλτατόν σοι παῖδ' ἐμοί τ' Ἀχιλλέα | ὄψει δόμους ναίοντα νησιωτικούς | Λευκὴν κατ' Ἀκτὴν ἐντὸς Εὐξείνου πόρου, *Iph. in Taur.* 435, τὰν πολυόρμητον ἐπ' αἶαν, | λευκὴν ἀκτάν, Ἀχιλλῆος | δρόμους καλλισταδίου, | ἄξειον κατὰ πόντον. Pausanias, *iii.* 19.11, places the island off the mouths of the Danube (Paley).

50. Θέτις.] Cf. Eur. *Andr.* 16, Φθίας δὲ τῆσδε καὶ πόλεως Φαρσακίας | ξύγχορτα ναίω πεδί', ὧ' ἡ θαλασσία | Ἠληεὶ ξυνέκειε χωρὶς ἀνθρώπων Θέτις | φεύγουσ' ὅμιλον Θεσσαλὸς δὲ νιν λεῶς | Θετίδειον αὐδᾷ θεᾶς χάριν νυμφευμάτων. Our Schol. says that the Θετίδειον was a *leron* at Φθία. Strabo places it close to Pharsalos. Both may be right, as each town may have boasted one.

51. διαπρυσία.] It is clear, in spite of editors (who render 'celebrated,' late *patens*, *eis* ὃ *διεπερῶμεν*), that διαπρυσία simply means 'from end to end,' 'right through,' an adverbial adjective. It is explained by Δωδῶναθεν...πρὸς Ἴόνιον πόρον. For the interpretation we must compare Eur. *Andr.* 1247, βασιλέα δ' ἐκ τοῦδε χρῆ | ἄλλον δὲ ἄλλον διαπερὰν Μολοσσίαν—referring to the same subject, so that Euripides would seem to be paraphrasing this passage of Pindar. Unfortunately scholars are not at one as to this use of διαπερὰν; Hermann, followed by Paley, reads Μολοσσίας as gen. after βασιλέα, taking διαπερὰν = διατελεῖν διάγειν; Pfugk explains the vulg. *per Moloasorum fines regnare*, which is nearly right. The word διαπερὰν with a word signifying city or country as object seems to be used only with a deity

or a king as subject. I take it that in later Attic the verb got the meaning of *making a grand progress through*, hence βασιλέα διαπερὰν = 'make royal progress through,' a good phrase for expressing sovereignty over a large extent of country, and conveying Pindar's idea with tolerable fidelity. As to the etymology, I doubt whether Don. and Curtius are right in connecting it directly with διαπερᾶω διαμπερές respectively, for διαπερᾶω (Thiersch) stands nearer in both form and meaning. The suffix *-tya-* is found with prepositions, numerals, or pronouns in ὑπτιος, ὀσσάτιος, διπλάσιος, διφάσιος, and probably in πρόσσω, περισσός, μέτασσαι, ἔπισσαι. In such forms as *πρυμνήσιος*, *δημόσιος* the sibilant is probably original, though Curtius makes no distinction. The *v* is Aeolic, though several instances of the change of *A* to *v*, e.g. *ξόν*, *πρύτανις*, *νύξ*, *δνξ*, can scarcely be attributed to the influence of one dialect (*γυνή*, *πέρυσι*, *ὑπνος* shew the change of *VA*, *Fa* to *v*). Ἀπειρος, Ἠπειρος is probably for Ἀπεριος, either from the prepositional adverb which appears as *ἡπερ-* in *ἡπεροπέων*, Skt. *apara*, Goth. *afar*, 'otherwise,' cf. Ἀπία γῆ, or if this = 'waterland,' which is better, we must divide Ἠπ-εριος, cf. *αἰγ-εριος*. Certainly both Epeiros and the part of Asia best known to the Ancient Greeks are remarkably well watered by rivers.

52. The southerly spurs of the mountain range which runs from Pindus (Lat. 39° 54') to the Acroceraunian promontory may be appropriately called πρῶνες. The general tendency of the slopes which extend therefrom is towards

Δωδώναθεν ἀρχόμενοι πρὸς Ἴόνιον πόρον.
 Πάλιον δὲ παρ ποδὶ λατρείαν Ἰαωλκὸν
 55 πολεμίᾳ χερὶ προστραπὼν 90
 Πηλεὺς παρέδωκεν Αἰμόνεσσιν,
 Στρ. η΄.
 δάμαρτος Ἴππολύτας Ἀκάστου δολαίαι
 τέχναισι χρησάμενος.
 τᾷ δαιδάλῳ δὲ μαχαίρα φύτενέ οἱ θάνατον 95

south-west by south. By the Ἴόνιον πόρον Pindar means the sea between the islands and the coast of Epeiros rather than the whole sea between Italy and Greece. For the subject cf. Nem. vii. 51. The cattle of Epeiros are celebrated by Aristotle, Varro, Columella, Aelian, while Pliny says, *In nostro orbe Epiroticis (bubus) laus maxima*, *Nat. Hist.* viii. 70.

κατάκεινται.] 'Slope down.' Cf. *Hor. Od.* i. 17. 11, *Usticae cubantis*, *Lucr.* iv. 517, *Theokr.* xiii. 40, *ἡμένα ἐν χώρῳ*.

55. προστραπὼν.] Takes here a double accus.: 'having turned Iolkos to subjection with hostile violence.' Mommsen explains "*terram hostili manus advertere (admovere)*," comparing *Ol.* i. 22, *κράτει προσέμιξε δεσπόταν*. Other scholars alter or render intransitively 'having approached.' None of the proposed constructions have due support, therefore simplicity is the chief test. If the double accus. be objectionable the alteration *λατρεία* seems the best alternative. For such hiatus cf. *O.* and *P.* p. xlii. The exploit is mentioned *Nem.* iii. 84.

56. Αἰμόνεσσι.] 'Thessalians.' Akastos was the last Minyan king of Iolkos. It is not unlikely that the myths invert the true sequence of events, and that the Aeakids either came themselves or were allies of folk who came from the

neighbourhood of Dódona through Thessaly and so to Delphi and Iolkos and Aegina.

58. χρησάμενος.] There is an old v.l. *χωσάμενος*. The Schol. explains the text *eis πρόφασιν ἀποχρησάμενος*. It is usually rendered 'having experienced,' though the examples given are not quite parallel, as the dative substantives belong to the subject, not, as here, to another person; e.g. *δυσπραγίαις, τύχῃ, ξυντυχίᾳ, ξυμφορά*. Perhaps *Aesch. Ag.* 926 (*P.*) *ἐκὼν γὰρ οὐδέ τις δουλίῳ χρῆται* (*γυγῶ* comes nearer).

59. δαιδάλῳ.] Didymos' correction for Δαιδάλου which Bergk defends on the ground that Δαίδαλος is identical with Hēphaistos, comparing *Eur. Herc. Fur.* 470, *ἐς δεξιὰν δὲ σὴν ἀλεξητήριον ξύλον καθίει, Δαιδάλου ψευδῆ δόσιν* (*Hermann, καθίει δαίδαλον &c.*), *Millin, Gall. Myth.* xiii. 48 and *Diodor. Sic.* iv. 14 where it is stated that Hēphaistos gave Hērakles a club and breastplate.

μαχαίρα.] If we are to follow the passage quoted by the Schol. from Hēsioid, 'by his sword' here = 'by hiding his sword,' but *ἐκ λόχου* shows that Pindar followed another version of the Myth. The verses quoted from *Hes. run* *ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φάλιντο βουλὴ | αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν | καλὴν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυγίης | ὥς τὴν μαστεύων οἶος κατὰ Πήγιον αἰπὺ | αἶψ'*

60 ἐκ λόχου Πελῖαιο παῖς· ἀλαλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν 100
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξυτάτους ἀκμὰν
τε δεινοτάτων σχάσαις ὀδόντων

Στρ. θ'.

65 ἔγαμεν ὑψιθρόνων μίαν Νηρείδων, 105
εἶδεν δ' εὐκυκλον ἔδραν,
τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφανεαν ἐς γένος αὐτῶ. 110
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν· ἀπότρεπε
70 αὐτίς Εὐρώπην ποτὶ χέρσον ἔντεα ναός· 115
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.

Στρ. ι'.

Θεανδρίδαισι δ' ἀεξιγυῖων ἀέθλων
κάρυξ ἐτοῖμος ἔβαν 120
75 Οὐλυμπία τε καὶ Ἰσθμοῖ Νεμέα τε συνθέμενος,

ὑπὸ Κενταύροιςιν ὀρεσκόφουσι δαμῆν.
However when he got possession of the sword he may have changed his mind. Eur. *Tro.* 1127 says that Akastos ousted Pélus from Phthia or Iólkos (ἐκβέβληκεν χθονός) a passage not necessarily at variance with Pindar's account, for Akastos may have survived the conquest of Iólkos and have disturbed Pélus in his old age. Apollodóros, iii. 13. 3.

61. ἔκφερεν.] Generally taken as active, but the imperfect tense is better with τὸ μόρσιμον as subject. Cf. Soph. *Oed. Col.* 1424, ὅρας τὰ τοῦδ' οὐν ὡς ἐς ὀρθὸν ἐκφέρει μαυτεύμαθ'.

64. σχάσαις.] Lit. 'having caused to become relaxed,' 'having subdued.'

66. εὐκυκλον ἔδραν.] 'seats fairly ranged in a circle.' Cf. Pyth. iii. 94, καὶ Κρόνου παῖδας βασιλῆας ἔδον

(Pélus and Kadmos at their respective marriages) χρυσέαις ἐν ἔδραις ἔδρα τε δέξαντο.

68. ἐς γένος.] Best mss. read γενεάς, probably from a gloss explaining that the phrase meant 'for consecutive generations.' The Schol. clearly read ἐγγενές.

69. For sentiment cf. Ol. iii. 44, Isth. iii. 80, v. 12. The poet has reached the extreme limit of mythical digression.

71. ἄπορα.] For the plur. cf. Pyth. i. 34, Archil. 64 [40], οὐ γὰρ ἐσθλά κατθανοῦσι κερτομέειν ἐπ' ἀνδράσιν, de mortuis nil nisi bonum, Aristoph. *Ach.* 1079, οὐ δευὰ μὴ ἐξεῖναι με μῆδ' ἐορτάσαι;

75. συνθ.] 'As I engaged.' Cf. Pyth. xi. 41, εἰ μισθῶ γε συνθέην παρέχειν | φωνὰν ὑπάργυρον. For particles cf. *supra* v. 9. The datives depend on ἀέθλων.

ἐνθα πείραν ἔχοντες οἴκαδε κλυτοκάρπων
 οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἴν' ἀκούομεν, 125
 Τιμάσαρχε, τεὸν ἐπινικίοισιν αἰοδαῖς
 πρόπολον ἔμμεναι. εἰ δέ τοι
 80 μάτρω μ' ἔτι Καλλικλεῖ κελεύεις

Στρ. ια'.

στάλαν θέμεν Παρίου λίθου λευκοτέραν 130
 ὁ χρυσὸς ἐψόμενος
 αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν 135
 ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
 85 φῶτα· κείνος ἀμφ' Ἀχέροντι ναιετάων ἐμὴν
 γλῶσσαν εὐρέτω κελαδῆτιν, Ὀρσοτριάνα 140
 ἴν' ἐν ἀγῶνι βαρυκτύπου
 θάλησε Κορινθίους σελίνους

76. *πείραν ἔχοντες*.] Not 'having contended,' but as Disсен 'when-
 ever they contend,' 'sustain a trial.'

77. *ἴν'*.] Refers to *οἴκαδε*.

79. *πρόπολον*.] 'Much concerned with,' as furnishing many victors, or, as Müller thought, as cultivators of lyric poetry and music, or, as Disсен explains, as providing choruses. *τοι*.] This particle leads up to the impressive asyndeton, *infra* v. 85 or v. 82. It emphasises the whole sentence.

81. Cf. Nem. viii. 47. The substitution of this phrase for *ὕμνον* anticipates an apodosis.

82. *ἐψόμενος*.] 'While being refined.' From *ὁ χρυσὸς* to *φῶτα* is a virtual parenthesis (the asyndeton being noteworthy), amplifying the general notion of *στάλαν Παρίου λίθου λευκοτέραν*. Perhaps grammatically the effect of minstrelsy in general (illustrated by a simile introduced parenthetically, cf. O. and P. p. xxxv.) is made a false apodosis (cf. Pyth. xi. 41—45), followed abruptly by the true apodosis, *κείνος εὐρέτω, κ.τ.λ.*, added to ex-

press the promise of the celebration asked for, which is implied in the preceding general statement, *ὕμνος. τεύχει φῶτα*. Or is the construction straightforward save for a natural impressive asyndeton and an easy omission, the drift being as follows: 'If thou biddest me celebrate Kallikles in song, (know that) this is the highest possible boon; it shall be granted?' It should be observed that this simile is drawn from *mollen* gold.

84. Cf. for *idea* Ol. i. 113, *ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι τὸ δ' ἔσχατον κορυφῶνται βασιλεῦσι*.

86. *εὐρέτω*.] 'Become aware that.' Cf. for sentiment Ol. viii. 77 ff., xiv. 19.

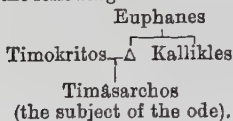
87. *ἴν'*.] 'Here on earth where,' or, with Disсен, 'at the Isthmus where.' Bergk reads *ἐνec*.

88. *θάλησε*.] 'He burst into bloom.' The etymology *θηλή* misled L. and S. The word must not be applied literally to *σελίνοις*, for the Isthmian crown was of withered, *ξηρά*, parsley. For the phrase cf. Ol. ix. 16, *θάλλει δ' ἀρεταῖσι*.

Στρ. ιβ'.

- τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ 145
 90 *ὁ σὺς αἰέσεται, παῖ.*
 ἄλλοισι δ' ἄλικες ἄλλοι τὰ δ' αὐτὸς ἅντα τύχη,
 ἔλπεται τις ἕκαστος ἐξοχώτατα φάσθαι. 150
 οἶον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
 ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
 95 μαλακὰ μὲν φρονέων ἐσλοῖς, 155
 τραχὺς δὲ παλιγκότοις ἔφεδρος.

89. προπάτωρ.] I.e. ματροπάτωρ.
 See the following scheme.



90. So mss. against scansion.

91. ἄλλοισι δ' ἄλικες ἄλλοι.] Von Leutsch suggests that the poet is thinking of the proverb ἤλιξ ἤλικα τέρπει, said to be derived from *Od.* xvii. 218. [Mezger.]

93. οἶον, κ.τ.λ.] 'For instance, were he to sing Melésias' praises he would twist about (his theme of) the struggle, locking together phrases, hard to stir from his position in recital.'

Aristarchos read οἶον and ἔριδας. In this signal instance of Pindar's tendency to make his metaphors appropriate to the contest in which the person whom he is celebrating was victorious, στρέφοι alludes to the general turning and twisting of a wrestler's whole body, πλέκων to the interlacing of his limbs with his opponent's (see the group of Lottatori (Florence, Uffizi), of which there is a cast in the Fitzwilliam Museum), ἔλκειν is a more general term for the endeavour to move or bear down the adversary by tugging at him. Cookesley wrongly makes Euphanes the subject instead of the object of ἔλκειν. For the

technical use cf. *Il.* xxiii. 714, τετρίγει δ' ἄρα νῶτα, θρασειῶν ἀπὸ χειρῶν | ἐλκόμενα στερεῶς, Hes. *Scut. Herc.* 302, ἐμάχοντο πύξ τε καὶ ἐλκηδόν. For the appropriate metaphor cf. *Ol.* viii. 24, διακρίνειν δυσπαλές, *Ol.* vi. 22, *Nem.* i. 7, vii. 70—72, *Isth.* ii. 2. For the infinitive ἔλκειν cf. *Ol.* viii. 24, *Ol.* vii. 25, *Nem.* iii. 30. For the trainer Melésias cf. *Ol.* viii. 54 ff., *Nem.* vi. 66 to the end. From the trainer receiving such prominent honour as the theme of the conclusion in *Nem.* iv. and vi. one may perhaps infer that he engaged the poet to celebrate a pupil on both occasions, cf. *Pyth.* iv. *Introd.*

95. Cf. *Ol.* iii. 17, πιστὰ φρονέων, but especially *Pyth.* viii. 82, τέτρασι δ' ἔμπετες ὑβόθεν | σωματέσσι κατὰ φρονέων, of a wrestler.

ἐσλοῖς.] 'The noble,' i.e. here, victors and meritorious competitors in games.

96. παλιγκότοις.] 'Their malicious enemies.' It may be inferred from the last lines being devoted to enemies that Timasarchos' victory was not altogether popular.

ἔφεδρος.] For the meaning of the term cf. *Ol.* viii. 68. It simply means the man who 'draws a by' where an odd number of competitors are matched in pairs. Here Melésias and his resentful rivals are paired, but Euphanes is ready to take up his quarrel.

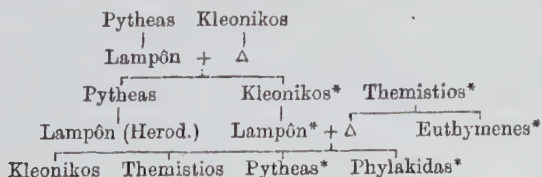
NEMEA V.

ON THE VICTORY OF PYTHEAS OF AEGINA IN THE BOYS' PANKRATION.

INTRODUCTION.

PYTHEAS, son of Lampôn, was the elder of two brothers, who were both pankratiasts, the younger of whom Phylakidas won the Isthmian victories commemorated in Isth. iv. (B.C. 478), and Isth. v. (B.C. 480). The elder brother's Nemean victory was earlier. They belonged to the noble *πάτρα* of the Psalychidae of Aegina (Isth. v. 63). Their father Lampôn was son of Kleonikos (Isth. v. 16), and was perhaps cousin to that ingenuous creature *Δάμπων ὁ Πύθεω*, *Αἰγυνήτων τὰ πρῶτα* (Herod. ix. 78), who wished Pausanias to increase his fame by impaling Mardonios. Critics are cruel enough to make these two Lampôns *probably* identical, either Pytheas (Don.) or Kleonikos (Müller) being Lampôn's natural father, the other his adoptive father, or else Kleonikos being a second name given to Lampôn's father Pytheas. However we know that cousins did sometimes bear the same name, and the name of the victor Pytheas is no proof that his grandfather was Pytheas. If he were not the eldest son he would be more likely to be named after another senior member of the family than after his grandfather. So that the identity of Hérodotos' and Pindar's Lampôn is not more than possible.

The following stemma, mostly hypothetical, shows how, according to the *Attic* habits of Nomenclature, the victor might get his name, without his father having been adopted.



The names marked with a star are mentioned by Pindar.

The rhythm is Dorian with exception of a few Lydian metres.

ANALYSIS.

vv.

- 1—6. The poet is not a maker of motionless statues, but his song travels by every craft to tell of Pytheas' Nemean victory won as a boy.
- 7—8. He did honour to the Aeakids and Aegina,
- 9—13. For which Pêleus, Telamôn and Phôkos prayed to Zeus Hellênios.
- 14—17. The poet hesitates to say why Pêleus and Telamôn left Aegina. Truth is not always to be told.
18. And silence is often the truest wisdom.
- 19—21. The poet is equal to uttering the high praises of the Aeakids for wealth, athletics and war.
- 22—39. For them the Muses sang of the temptation of Pêleus and his marriage with Thetis.
- 40, 42. Family destiny decides as to achievements.
- 43—47. The victor's maternal uncle was a victor.
- 48—49. Acknowledgment of the services of the Athenian trainer Menandros.
- 50—end. The victor's maternal grandfather was a victor at Epidauros in both boxing and the pankration.

This ode is particularly easy of general comprehension. From mention of the victor the poet passes rapidly to the myth of Pêleus, which illustrates *inter alia* the saw that 'truth is not always to be told;' a maxim which applies more or less to every family and to most individuals. Still there might be a reference to the discredit attaching to the family from the notoriety of the ἀνοσιότατος λόγος of Lampôn, son of Pytheas, or to some other specific family skeleton. The last fifteen lines are devoted to the illustration of the poet's favorite theory that excellence is hereditary, in this case through the mother chiefly. It is likely that Pytheas intended to compete at Epidauros before long, as the poet ends off with his grandfather's exploits there.

Στρ. α'.

Οὐκ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσσοντα ἐργάζεσθαι
 ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος
 ἑσταότ'· ἀλλ' ἐπὶ πάσας ὀλκάδος ἐν τ' ἀκάτῳ, γλυκεῖ
 αἰοιδά,
 στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι
 Λάμπωνος υἱὸς Πυθέας εὐρυσθενῆς
 5 νίκη Νεμείοις παγκρατίου στέφανον,

1. From this passage Horace is said to have got his *exegi monumentum aere perennius* (Od. iii. 30. 1).

ἐλινύσσοντα.] Cf. Isth. ii. 46. Inferior mss. read ἐλινύσσοντα. Editors needlessly insert μ' after it. But ἐργάζεσθαι properly has an initial *ε*. An allusion to statuary was peculiarly appropriate in Aegina at this period, as Mezger remarks, quoting Schelling. Then Onátas was flourishing.

αὐτᾶς.] According to Dissen = τὰς αὐτὰς, cf. αὐτὰ κέλευθα, Il. xii. 225, αὐτῇ ὁδῷ, Od. x. 263. Add Od. viii. 107, xvi. 138. The sense is rather 'on the base and nowhere else,' cf. the use of *ipse*, Ter. And. v. 6. 10, *in tempore ipso me aduenis*, 'at the exact time.' The idiom is confined to *time* in Latin and, generally at least, has reference to *space* in (Non-Attic) Greek. Perhaps θεὸς αὐτὸς [ὅς, Od. iv. 181, is an instance of the use of αὐτὸς = *idem*, as Cookesley suggests; but—'that god (and none other) who'—is a more forcible rendering.

2. ἐπὶ...ἐν.] Just as we say *on* a ship but *in* a boat.

ὀλκάδος.] From ὠ of ἔλκω; orig. a towed raft, afterwards, as here, a vessel of burden, a merchant ship.

ἀκάτῳ.] A vessel of light draught

for carrying passengers, troops, &c.

3. στεῖχ'.] Only used of a voyage, I believe, here and Il. ii. 287, στεῖχοντες ἀπ' Ἀργεὺς ἱπποβότοιο. Pindar means that travellers from Aegina will mention or even recite his ode.

διαγγέλλοισ'.] Note the preposition—'in divers directions,' 'abroad.'

4. εὐρυσθενῆς.] Of physical strength, Nem. iii. 36, says Dissen; but Telamón was potent as well as physically strong. Paley renders 'broad-shouldered.' I prefer 'far-famed for strength.'

5. νίκη.] 'Was winner of.' mss. νικῇ, -ῇ. The present νίκημι of which this form is the 3rd Sing. Imp. occurs Theokr. vii. 40. Cf. ὄρημι = ὄρώ, Theokr. Sapph. ii. 11. The form νίκη occurs Theokr. vi. 45, νίκη μὲν οὐδ' ἄλλος, ἀνάσσαντο ἐγένοντο. These forms are omitted by Curtius in his *Second Excursus on the Verba Contracta. The Greek verb* (Trans.), p. 246. As we find ἀσάμενος in Alkaios the forms in -ημι are probably contracted from by-forms in -εγα. Cf. O. and P. p. xli. 2nd par. and ὀπτεύμενος (Theokr. xxi. 34) by ὀπτάω. The Impf. is used where we might expect the Aorist, in speaking of victories in games. Cf. *infra*, v. 43, Simonides, 153 [211], 154 [212],

οὐπω γένυσσι φαίνων τέρειναν ματέρ' οἰνάνθας
ὀπώραν, 10

Ἀντ. α'.

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευθέντας
καὶ ἀπὸ χρυσεῶν Νηρηίδων

Αἰακίδας ἐγέραιρεν ματρόπολιν τε, φίλαν ξένων ἄρου-
ραν 15

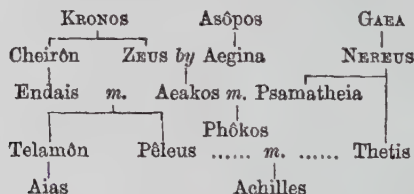
τάν ποτ' εὐάνδρὸν τε καὶ ναυσικλυτὰν

155 [213]; but the Aorist is also used frequently. So we often have *νικῶν* for *νικήσας*. On Thuk. v. 49, Ἀνδροσθένης Ἀρκίς παγκράτιον τὸ πρῶτον ἐνίκη, Arnold confounds that Impf. with the 'contemporaneous' (?) Impf. ἐτελεύτα (θέρος, ἔτος), where the action of the verb is continuous, 'drew to a close,' and renders 'A. was winning his prize.' Now in chronological records the Imp. ἐνίκη 'was victor (for the Olympiad, Pythiad, &c.),' is as natural as ἤρχε 'was archôn.' The use of the official tense may have spread, but on the other hand the non-official use, as here, may mean 'began to be victor.' For the accusative of reference στέφανον, cf. Simonides, Frag. 147 (203), νικῶν τρίποδα, *infra*, v. 52.

6. γένυσσι.] mss. γένυσι, Herm. γένυι. 'Not yet displaying on cheeks and chin down the daughter of (life's) ripening time.' (Lit.

'fruit-season, tender mother of vine-blossom.') For the metaphorical use of ὀπώρα, cf. Isth. ii. 5, Aesch. *Suppl.* 996, ἡμᾶς δ' ἐπαινῶ μὴ κατασχύνειν ἐμέ, | ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς. | τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς, κ.τ.λ., where we have perhaps a reminiscence of this passage. 'Ὀπώρα is strictly speaking that part of the year which falls between the rising of the dog-star and the rising of Arcturus—the hottest season of the year, while the sun is in Leo. The ancient Greeks divided the year into seven seasons—ξάρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χειμῶν, φυτάλια. Ὀπώρα sometimes means 'fruit:' thus Alcman calls honey: κηρήνη ὀπώρα, 'waxen fruit.' Hence, metaphorically, the most blooming time of youth: I. ii. 5. See Schneider, *s.v.* Don.

7. The following scheme shows the relationship:



8. φίλαν ξένων ἄρουραν.] Cf. Pyth. iii. 5, πόσον ἀνδρῶν φίλον. Here φίλα ἄρ. go together to make up one

idea, 'favourite-resort.'

9. Cf. Ol. vi. 9, ἀκίνδονοι δ' ἀρεταὶ | οὐτε παρ' ἀνδράσι οὐτ' ἐν

10 θέσσαντο, πὰρ βωμὸν πατέρος Ἑλλανίου
 στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἀμᾶ 20
 Ἐνδαΐδος ἀριγνώτες υἱοὶ καὶ βία Φώκου κρέοντος,
 Ἐπ. α'.
 ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου.
 αἰδέομαι μέγα εἰπεῖν ἐν δίκᾳ τε μὴ κεκινδυνευμένον, 25
 15 πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας ἀλκίμους
 δαίμων ἀπ' Οἰνῶνας ἔλασεν. στάσομαι· οὐ τοι ἅπαντα
 κερδίω 30

ναυσι κολαῖς τίμαι, where as here ἄνδρες seem to be warrior landmen. For ναυσικλυτὰν cf. Nem. iii. 2, πολυζέαν, vii. 83, ἀμέρα.

10. θέσσαντο.] For construction cf. Pyth. viii. 72, θεῶν ὅπιν ἀφθιτον αἰτέω. [The Schol. here translates it: ἡῤξαντο. It bears the same sense in Apoll. Rhod. i. 824: οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσον ἔλειπτο, where the Schol. says: ἐξ αἰτήσεως ἀναλαβόντες, αἰτήσαντες. Θεσσασθαι γὰρ τὸ αἰτῆσαι καὶ ἱκετεῦσαι. καὶ Ἡσίοδος: θεσσάμενος γενεῇν Κλεοδαίου κυδαλίμοιο. καὶ Ἀρχιλοχός: πολλὰ δ' εὐπλοκάμου πολιῆς ἀλὸς ἐν πελάγεσσι θεσσάμενοι γλυκερὸν νύστον. Don.] Curtius refers these forms to the √ *thes*, 'pray,' whence he derives *θεός*. Cf. *πολύθεστος*, 'multi factus (?)', Kallim., ἀπόθεστος, 'despised,' *Od.* xvii. 296. Lat. *feriae*, *festus*. This seems sound except as to the meaning of the √ *thes*. We cannot well attach the meaning 'prayer,' 'desire,' to Odysseus' old dog. He was 'neglected,' 'rejected,' rather than 'unprayed for,' 'prayed against,' 'undesirable.' *Feriae* again is 'ordained (appointed) day,' or 'rites.' As far as usage goes *θέσσανθαι* = *impetrāsse*, 'to get ordained (appointed) for one' (*θέσσεσθαι*, 'to be for getting ordained (appointed) for one'). Kallimachos' *πολύθεστος* (*Dem.* 48, τέκνον ἑλλινυσον, τέκνον

πολύθεστε τοκεῦσι), looks like a coined correlative to ἀπόθεστος, or as if it meant *multa impetrans*. For Πασιθέη, not 'die allbegehrt,' but 'ordaining (ordering) for all,' cf. Πασιτέλης, and for the meaning cf. *Θέτις*. I therefore infer that the √ *thes*, *fes* is an extension of the √ *dha* (*the*).

πὰρ βωμόν.] Cf. Pyth. iv. 74, (μάντευμα) πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥῆθ' ἐν ματέρος. Cf. *Madv.* § 75. L. and S. say that with such use of *παρὰ* there is always reference to past motion, which is not true of these two instances. It denotes not only *motion* beside, but *extension* beside (Kühner).

Ἑλλανίου.] There was a temple of Zeus Hellānios in Aegina said to have been built by the Myrmidons.

11. πίτναν.] For ἐπίτνανσαν. From *πίτνημι*, an assumed by-form of *πετάννυμι*. Homer has the forms *Il.* πίτναντο, *Od.* xi. 392, *πῖτνός* εἰς ἐμὲ χεῖρας.

12. ἀριγν. vi.] Pélēus and Telamón, 'mighty prince Phōkos,' their half-brother whom they slew, being the son of the Nêreid Psamatheia. Endais, Aeakos' wife, was daughter of Chêirôn. For the slaughter of Phōkos, cf. Apollodōros, iii. 12. 6, Pausan. ii. 29, 7.

14. ἐν δίκᾳ.] Cf. *Ol.* vi. 12, for this adverbial phrase.

16. ἀπ. Οἰν.] So MSS.; ἀποινώσας, old editions.

φαίνοισα πρόσωπον ἀλάθει' ἀτρεκῆς
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπων
νοῆσαι.

Στρ. β'.

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαυνοῖται
πόλεμον δεδοκῆται, μακρά μοι
20 αὐτόθεν ἄλμαθ' ὑποσκάπτοι τις· ἔχω γονάτων ἐλα-
φρὸν ὄρμαν·

στάσομαι.] Cf. OL. I. 52.
οὐ τοι, κ.τ.λ.] 'Verily it is not in
every case (cf. OL. IX. 100, τὸ δὲ
φυᾷ κράτιστον ἄπαν) better that
exact truth should unveil her face.'
For construction, cf. OL. IX. 103,
ἀνευ δὲ θεοῦ σεσιγαμένον | οὐ σκαίο-
τερον χρεῖμ' ἔκαστον—and my note.

18. νοῆσαι.] For Inf. cf. OL. VII.
25, τοῦτο δ' ἀμάχανον εὐρεῖν, ὅτι νῦν
ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν,
Nem. III. 30.

19. δεδοκῆται.] Rare form for
δέδοκται. Cf. Curtius, *The Greek
Verb* (Trans.), p. 262, Herod. VII. 16.

20. αὐτόθεν.] Interpolated mss.
δ' αὐτόθεν, Böckh, Bergk δὴ αὐτόθεν.
'From this point,'—as βατήρ (ἀρχὴ
τοῦ τῶν πεντάθλων σκάμματος, He-
sych.). From this notice and our
μακρὰ ἄλματα (= σκάμματα) we may
infer that the trench was dug along
the length of the leap for the leapers
to jump into. It was said to have
been originally fifty feet long, and
Phayllos of Krotóna was said to
have jumped nearly five feet beyond
it at Delphi. Eustathios cites the
inscription on his statue, πέντ' ἐπὶ
πεντήκοντα πόδας πήδησε Φάϊλλος |
δίσκευσεν δ' ἐκατὸν πέντ' ἀπολειπο-
μένων. Cf. Schol. on Lucian *Ad
Somn.* 6, τῶν πρὸ αὐτοῦ σκαπόντων
ν' πόδας καὶ τοσούτους πηδῶντων ὁ
ὑπὲρ τοῦ ν' πάνυ ἐπήδησεν.

Whether the σκάμματα was an
actual trench or only a strip of soil
loosened with the spade, as in the
English long jump, it is hard to say.

Flavius Philostratus speaks of the
danger of hurting the limbs in the
leaping match. Whether the use
of ἀλτῆρες would make our kind of
long jump dangerous is not proved;
that they could not enable a leaper
to reach 50 feet seems certain. The
danger suggests a descent. I have
given a great deal of attention to
modern athletics, and it seems to
me that we need the assumption of
a fall of 30 ft. to bring the 50 and
55 ft. leaps within the bounds of
credibility! It is obvious that the
distance of the leap was measured
along a given direction; but that
there was a maximum limit of
length is incredible. See my note on
Pyth. I. 44, which applies as well to
the leap as to the discus or javelin
throwing. As for Hor. *Od.* I. 8. 12,
*saepe disco, saepe trans finem nobilis
expedito*, the exercises of the *campus*
are referred to, not regular games;
again, the passing of the *finis* is a
credit, not a disqualification. Phayl-
los and Chionis are said to have
leaped beyond the σκάμματα (which
Eustathios calls collectively τὰ
ἐσκαμμένα, misunderstood by Phil-
lipp to mean marks of the several
leaps, by Dissen to mean a trans-
verse trench bounding the end
of the leaping-ground). Their
achievement does not appear to
have been a disadvantage. Any
official mark of distance would be
for a warning to spectators and a
guide to competitors, not a check

καὶ πέραν πόντοιο πάλλοντ' αἰετοί. 40
 πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ
 Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις
 φόρμιγγ' Ἀπόλλων ἐπτάγλωσσον χρυσέῳ πλάκτρῳ
 διώκων

Ἄντ. β'.

25 ἀγείτο παντοίων νόμων· αἱ δὲ πρώτιστον μὲν ὕμνησαν
 Διὸς ἀρχόμεναι σεμνὰν Θέτιν 45
 Πηλεά θ', ὥς τέ νιν ἀβρὰ Κρηθεὺς Ἴππολύτα δόλῳ
 πεδάσαι
 ἤθελε ξυνάνα Μαγνήτων σκοπὸν 50
 πείσαισ' ἀκούταν ποικίλοις βουλευμασιν,

on their performances, or else merely the boundary of the space which under ordinary circumstances was sufficient for the particular exercise. The Schol. on this passage of Pindar says ἡ δὲ μεταφορὰ ἀπὸ τῶν πεντάθλων· ἐκείνων γὰρ κατὰ τὸν ἀγῶνα πηδῶντων ὑποσκάπτεται βόθρος, ἐκάστου τὸ ἄλμα δεικνύς. It is not correct to make a distinction between this βόθρος and σκάμμα. The Schol. seems wrong in saying δεικνύς.

ἐλαφρόν.] *Metri causa*. mss. ἐλαφράν.

ὀρμάν.] 'A spring.'

21. πάλλοντ'.] 'Shoot.' The context shows that the poet is thinking of a spring. The swift straight flight of the eagle may well be described as if it were the result of one impulse, like the flight of a stone or a javelin. Note that our *fly*, Ger. *fliegen*, and our *spring* are expansions with *g* for earlier *k* or *gh* (cf. σπέρχω) of the √SPAR, SPAL, Curtius, *Grundz.* No. 389.

22. δέ.] Introduces the subjects just announced, beginning with δλβος.

καὶ κείνοις.] So Büekh. mss. κείνοις ἀείδει II., cf. Ol. xi. 41, Pyth.

iii. 55, also τῶνδ' ἐκείνων τε (mss.), Ol. vi. 102. In Ol. ii. 99 καὶ κείνοις ought to be read from the old mss. The only case in Pindar where the form ἐκεῖν- occurs without erasis of καὶ or elision of ε before it is in a corrupt fragment, No. 114 [102], from Clemens Alex. 'To them too,' as well as to Kadmos; cf. Pyth. iii. 89, 90. Mr Sandys on Eur. *Bacch.* 877—881 quotes Theognis, v. 75, Μοῦσαι καὶ Χάριτες κοῦραι Διὸς, αἶ ποτε Κάδμου | ἐς γάμον ἐλθοῦσαι, καλὸν αἰείσαι' ἔπος. | ὅττι καλὸν φίλον ἐστὶ, τὸ δ' οὐ καλὸν οὐ φίλον ἐστὶ, and Plato, *Lysis*, p. 216 c, κινδυνεύει κατὰ τὴν παλαιὰν παροιμίαν τὸ καλὸν φίλον εἶναι. This saying might well be introduced into the account of Pélens' honourable repulse of Hippolytē.

24. Cf. Pyth. i. 1.

25. Διὸς ἀρχ.] Cf. Nem. ii. 3.

27. ξυνάνα.] For ξυνάνα; cf. Pyth. iii. 48. 'Having beguiled by cunningly devised tales her husband, the king of the Mag-nètes, to be her accomplice,' not 'his friend.' Cf. Aesch. *P. V.* 559, ἔδνοις ἀγαγες Ἡσιόαν | πιδῶν δάμαρτα κοινόλεκτρον. For σκοπὸν cf. Ol. i. 54, vi. 59, Pyth. iii. 27.

ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
30 ὥς ἄρα νυμφείας ἐπέιρα κείνος ἐν λέκτροις Ἀκάστου 55
Ἐπ. β'.

εὐνᾶς τὸ δ' ἐναντίον ἔσκεν πολλὰ γὰρ μιν παντὶ
θυμῷ

παρφαμένα λιτάνευεν. τοῦ δ' * ἄρ' * ὀργὰν κινίζον
αἰπεινοὶ λόγοι

εὐθὺς δ' ἀπανάματο νύμφαν, ξεινίου πατρὸς χόλον 60
δείσαις· ὁ δ' ἐφράσθη κατένευσέν τέ οἱ ὀρσινεφῆς ἐξ
οὐρανοῦ

35 Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει
ποντιᾶν χρυσαλάκων τινὰ Νηρείδων πράξειν
ἄκοιτιν, 65

Στρ. γ'.

γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ κλειτὰν
θαμὰ νίσεται Ἴσθμὸν Δωρίαν

ἔνθα μιν εὐφρονες Ἰλαίτῃσιν καλάμοιο βοᾷ θεὸν
δέκονται, 70

29. 'For she concocted a lying fiction.'

30. ἄρα.] 'Forsooth,' 'as she said.'

31. εὐνᾶς.] 'Union,' cf. Ol. ix. 44, Isth. vii. 30.

32. παρφαμένα.] 'Trying to beguile him.' Cf. Ol. vii. 60, παρφαμένον ὀρκον, 'to utter an oath guilefully.'

δ' ἄρ'.] Rauchenstein. mss. δέ, αἰπεινοί.] 'Bold,' 'wanton,' uttered under influence of stupendous (αἰπός, q. v.) passion.

The combination of blameworthiness and loftiness occurs in Aesch. P. V. 18, τῆς ὀρθοβούλου Θέμιδος αἰνυμένη καὶ, where the epithets are nearly correlatives. Lat. *praeceps*.

33. ξειν. πατ'.] Ζεὺς Ξένιος.

34. ὀρσινεφής.] Epithet of Zeus the thunderer, cf. Ol. iv. 1.

35. ὥστ'.] Cf. Thuk. viii. 86, ἐπαγγελλόμενοι ὥστε βοηθεῖν, Madv. § 143. Render, 'to the effect that.'

36. πράξειν.] 'That he (Peleus) would be requited with.' Cf. Pyth. ii. 40. Of course πείσαις refers back to Zeus. Cf. Isth. vii. 27 for the myth.

37. γαμβρόν.] As husband of Amphitritῆ Poseidōn was connected by marriage with the Nereids.

Αἰγᾶθεν.] Probably the Achaean Aegae, cf. Il. viii. 203.

38. εὐφρονες Ἰλαί.] 'Festive throngs.' Cf. Nem. iv. 1.

Dissen thinks Poseidōn and the Isthmos are mentioned because Phylakidas was preparing to compete at the Isthmian games. For μιν...θεὸν cf. Od. vi. 48, ἡ μιν ἐγειρεν Νανικῆαν εὐπεπλον.

καὶ σθένει γνίων ἐρίζοντι θρασεῖ.

40 πότμος δὲ κρίνει συγγενῆς ἔργων περὶ
πάντων. τὸ δ' Αἰγίνα θεοῦ, Εὐθύμενες, 75
Νίκας ἐν ἀγκώνεσσι πιτνῶν ποικίλων ἔψαυσας ὕμνων.
'Αντ. γ'.

ἦτοι μεταΐξαντα καὶ νῦν τεδὲν μάτρω σ' ἀγάλλει
κεῖνος, ὁμόσπορον ἔθνος, Πυθία. 80
ἀ Νεμέα μὲν ἄραρεν μείς τ' ἐπιχώριος, ὃν φίλησ'
'Απόλλων.

45 ἄλικας δ' ἐλθόντας οἴκοι τ' ἐκράτει
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ' ὅτι 85
ἐσλοῖσι μάρναται περὶ πᾶσα πόλις.

ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχῃ μόχθων
ἀμοιβὰν

'Επ. γ'.

ἐπαύρεο. χρὴ δ' ἀπ' Ἀθανᾶν τέκτον ἀεθληταῖσιν
ἔμμεν. 90

50 εἰ δὲ Θεμίστιον ἔκεις ὥστ' αἰδεῖν, μηκέτι ῥίγει δίδοι
φωνάν, ἀνὰ δ' ἰστία τείνου πρὸς ζυγὸν καρχασίου,

39. Especially in the pankration.

40. *πότμος συγγενῆς*.] Cf. Isth. i. 40, Pyth. v. 16. 'The destiny that attends a man's race.'

41. Cookesley points out the exception to Monk's rule that *θεός* is not fem. with a proper name added, and compares Soph. *Ant.* 800, *θεός Ἀφροδίτα*.

42. Cf. Isth. ii. 26.

43. mss. read ἦ. μ. κ. ν. *τεός* μάτρως ἀγάλλει κείνου δ. ἔ. Πυθέας. 'Verily, as thou followest eagerly thy mother's brother, he, thy blood-relation, sheds glory on thee.' Böckh read—, Πυθία, in other respects following mss. Cf. Nem. vi. 15.

44. *ἀραρεν*.] Cf. Nem. iii. 64. Note the periphrasis for the Aeginetan month Delphinios, April

or May, when the Aeginetan Delphinia or Hydrophoria and perhaps the Pythia at Megara were celebrated.

48. *σὺν τύχῃ*.] Cf. Nem. iv. 7. Menandros' aid was somehow secured by public effort.

50. Themistios was Euthymenes' father, the victor's maternal grandfather, according to the best explanations.

μηκ. ῥίγει.] 'Wax warm' in his praise. Dissen cites *frigeo* Cic. *Ad fam.* xi. 13, *Verr.* iv. 25.

δίδοι.] For this imper., cf. O. and P. p. xl.; for the phrase cf. Eur. *Iph. in T.* 1161, *δίδωμ' ἔπος τόδε*.

51. 'Set thy sails full.' For the metaphor cf. Pyth. i. 91, *ἔξειε δ' ὥσπερ κυβερνάτας ἀνὴρ ἰστίον ἀνεμῶεν*. Dissen cites Plato, *Protag.* p. 338A.

πύκταν τέ νιν καὶ παγκρατίου φθέγξαι ἐλείν Ἐπι-
 δαύρῳ διπλόαν 95
 νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ
 ἀνθέων ποιάεντα φέρειν στεφανώματα σὺν ξανθαῖς
 Χάρισσιν.

53. ἀρετάν.] For the acc. cf. *surta*, v. 5. For the meaning 'victory,' 'glory,' cf. *Isth.* i. 41.

For the connection of the Graces with victory cf. *Pyth.* vi. 2, *Nem.* ix. 54, x. 1.

54. προθύρ. Αἰακ.] Themistios had been victor at the Aeakeia, and his statue in the pronaos of the Aeakeion still bore crowns of grass and flowers. Note the present tense, *φέρειν*, but the aorist, *ἐλείν*.

NEMEA VI.

ON THE VICTORY OF ALKIMIDAS OF AEGINA IN THE
BOYS' WRESTLING MATCH.

INTRODUCTION.

ALKIMIDAS, son of Theôn, one of the clan of the Bassidae (*v.* 32), was trained by Melêsias of Athens, and therefore probably won before Ol. 80. 3, B.C. 458, about the same period as the victory celebrated in Ol. VIII., gained by another pupil of Melêsias. The poet appears to have been engaged by the clan or Melêsias rather than by the victor himself. According to K. A. Müller the Bassidae were Hêracleids. That the poet composed the ode at Aegina has been inferred from *τάνδε νᾶσον* (*v.* 48); but this is not conclusive, cf. Pyth. ix. 91, Ol. viii. 25.

ANALYSIS.

vv.

- 1—7. Men and gods are of common origin but have diverse powers, yet men, for all their ignorance of the future, are a little like immortals.
- 8—11. The victor's family illustrates this. For its powers are shown in alternate generations.
- 11—25. Celebration of the success of the victor and his ancestors.
- 25—27. No other family has won more boxing matches.
- 27—29. The poet's high praises are true and proper.
- 29, 30. He invokes the Muse to glorify the victor.
- 30, 31. Bards and chroniclers revive the memory of great deeds.
- 32—46. Such as those of the Bassidae which the poet enumerates.
- 47—56. Praise of older Aeakidae, especially of Achilles.

- 57—59. But the present achievement is ever most interesting.
 59—63. The poet willingly undertakes the double duty of proclaiming the twenty-fifth victory of the clan.
 63—65. The lot disappointed them of two Olympian victories.
 66—end. Melôsiâs as a trainer is as pre-eminent as a dolphin is for swiftness among creatures of the deep.

Στρ. α'.

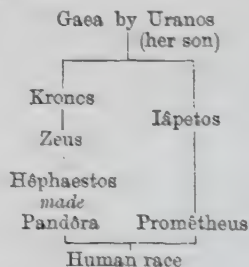
Ἐν ἀνδρῶν, | ἔν [καὶ] θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
 ματρὸς ἀμφοτέρου· διείργει δὲ πᾶσα κεκριμένα

1. Commonly read after the mss. Ἐν ἀνδρῶν, ἔν θεῶν γένος. Most commentators render in effect, with Cookesley, 'The race of man is one, the race of gods is another, though both are created of one another. But a totally different power distinguishes (the two races), since the one is worthless, but the firm heaven eternally remains an imperishable mansion (for the other). Yet we resemble them to a certain degree.' The choice between this mode of interpretation and that of the Schol. and Heyne is very perplexing: but a better connection seems to be given by the alternative, 'The race of men (and) of gods is one and the same, for we have our life from one and the same Mother (Γαῖα). But difference of faculties distinguishes us, inasmuch as the one &c.'

The construction involved seems admissible even without the insertion of καὶ. The presumed ἔν—ἐν = 'one'—'another' seems to me to demand illustration. II, on the other hand, there is a metrical division after ἀνδρῶν, the likelihood of which can be seen at a glance, the order is equivalent to ἐν, ἔν ἀ. β. γ. Cf. O. and P. p. xxxvi. As the Greek for 'one' occurs thrice in the space of so few words, each and all of the three would seem to be intended to emphasize the idea of unity. The asyndeton is not in-

appropriate in a solemn conjunction of opposed ideas. Cf. Pyth. iii. 30, κλέπτει τέ νιν | οὐ θεὸς οὐ βροτὸς ἐργοῖς οὔτε βουλαῖς.

πνέομεν.] Cf. Soph. Tr. 1160, πρὸς τῶν (? βροτῶν) πνεύτων μηδενὸς θαρεῖν ὑπο (ἐμοὶ ᾧ πρόφατον). The following stemma exhibits the common descent of Gods and men from Gaea.



2. διείργει.] Cf. Nem. vii. 6, εἴργει δὲ πότμῳ συγέθ' ἕτερον ἕτερα. πᾶσα.] 'Wholly,' cf. Madv. § 86 a; or 'in every case,' cf. Nem. v. 16.

κεκριμένα.] Cf. Hes. Scut. Herc. 65, Ἴφικλῆα... κεκριμένῃν γενεῇν, i.e. distinguished from Hêrakles. Schol. ἡ ἀμετάβλητος ἢ ἡ κεχωρισμένη, the latter is clearly right. For the construction of the participle and substantive cf. Ol. ix. 103, Ἰsth. vii. 12, δεῖμα παροιχόμενον, Nem. ix. 6.

δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν
 ἔδος 5
 μένει οὐρανός. ἀλλὰ τι προσφέρομεν ἔμπαν | ἡ μέγαν
 5 νόον ἦτοι φύσιν ἀθανάτοις,
 καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας | ἄμμε
 πότημος 10

3. ὡς.] The Schol. explains by *τοσοῦτον ὥστε*, a Hérodotean use found in Xenophón and Attic poets with antecedent expressed (Madv. § 166 c, Rem. 2). This then is open to question. In the cases where ὡς = 'for' or 'since' it introduces a cause, not, as here, an illustration which comes nearer to *effect* than to cause. The closest parallel I know of is Eur. *Hipp.* 651, *νῦν δ' αἱ μὲν ἔνδον δρώσιν αἱ κακά κακά | βουλευματ', ἔξω δ' ἐκφέρουσι πρόσπολοι | ὡς ('just as') καὶ σύ γ' ἡμῖν Πατρός, ὃ κακὸν κára, | λέκτρων ἀθίκτων ἤλθες ἐς συναλλαγάς*. I prefer to take the ὡς as exclamatory with a full stop before it, though I have not altered the usual text, 'How manifest it is that...'

χάλκεος.] Cf. *Isth.* vi. 44, *Pyth.* x. 27, *Il.* v. 504, xvii. 425. So Milton, *Par. L.* vii. 199, 'chariots winged | From th' armoury of God, where stand of old | Myriads between two brazen mountains lodged | Against a solemn day.'

ἀσφ. αἱ. ἔδ.] Cf. Hes. *Theog.* 126, *Γαῖα δέ τοι πρῶτον μὲν ἐγένετο ἴσον ἑαυτῇ | οὐρανὸν ἀστεροέηθ' ἵνα μιν περὶ πάντα καλύπτει, | ὅφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεῖ*.

4. προσφέρομεν.] L. and S. make this transitive. Editors regard it as intransitive 'we resemble.' Cf. *Frag.* 19 [173], *θρὸς πετραῖου χρωτὶ μάλιστα νόον προσφέρων*. The tragic fragment quoted by the Schol. *ἦν Nema.* iii. 127, *καὶ παιδὶ καὶ γέροντι προσφέρων τρόπους*, interpreted *πάσῃ ὁμιλῆσαι ἡλικία δυνάμενος καθ' ἕκαστον μέρος τῆς*

ἡλικίας, does not seem to the point. If νόον, φύσιν or any part or aspect of *self* be expressed the middle is not required to further indicate *self*. Still Dissen's observation remains true that compounds of *φέρω* are not seldom used intransitively, e.g. *ἀναφέρειν, ἐκφέρειν, συμφέρειν*, which bear the same sense in active and middle (while *διαφέρειν* = 'to be different,' *προφέρειν, ὑπερφέρειν* = 'to excel').

ἔμπαν.] Refers back, though followed by *καίπερ*. Cf. *Nem.* iv. 36. The poet seems to regard a knowledge of the future as the most distinctive characteristic of divinity. For man's lack thereof cf. *Ol.* xii. 7—9, *Isth.* vii. 14.

5. ἡ...ἦτοι.] Rare or unique order: ἦτοι, ἦτοι—γε should precede ἡ. The *τοι* shows that the godlike physique is more common than the godlike mind. Cf. *Thuk.* vi. 34, 4, 40, 1.

φύσιν.] 'Physique.' Cf. *Isth.* iii. 67, *οὐ γὰρ φύσιν Ἰαριωνεῖαν ἔλαχεν*. Pindar in these places includes beauty and strength as well as 'stature' for which *Soph. Oed. R.* 740 is quoted. Note that *μέγαν* is emphatic. Only the finest specimens of humanity, which show likeness to divinity, are *θεοειδής, θεοείκελος*.

6. ἐφαμερίαν.] For form cf. *Nem.* iii. 2. For adjective used adverbially cf. *Ol.* xiii. 17.

μετὰ νύκτας.] 'Night by night.' Critics have altered to *κατὰ ν.* (Pauwe), *νυχτῖαν τίς* (Hartung), *μεσονύκτιον τίς ἄμμε* (MSS. ἄμμε) *πότημος*

οἶαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

Ἀντ. α'.

τεκμαίρει | καὶ νῦν Ἀλκιμίδα τὸ συγγενές ἰδεῖν 15

ἄγχι καρποφόροις ἀρούραισιν, αἵτ' ἀμειβόμεναι

10 τόκα μὲν ὦν βίον ἀνδράσιν ἐπητανὸν ἐκ πεδίων
ἔδοσαν,

τόκα δ' αὖτ' ἀναπαυσάμεναι σθένος ἔμαρψαν. | ἡλθέ

τοι

20

Νεμέας ἐξ ἐρατῶν ἀέθλων

τιν' ἔγραψε (Rauchenstein); but μεθ' ἡμέραν gives enough support.

7. οἶαν τιν'.] So Böckh for mss. ἄν τιν' and ἄντιν'.

ἔγραψε.] Cookesley renders 'marks out,' the στάθμα being the γραμμή, the line marking the end of the course. Cf. Pyth. ix. 118. Disson translates *jussit proprie, legem scripsit*. For στάθμαν cf. Eur. Ion, 1514, παρ' οἷαν ἡλθομεν στάθμην βίον. Both these constructions, in my opinion, need ἄμμι and also δραμεῖν πότι, for which, however, see Pyth. ix. 123, δίκον | φύλλ' ἐπι. Mezger quotes Pyth. vi. 46; wrongly, I think, both there and here, explaining στάθμαν as 'die Messschnur, die Schmitze, welche durch den Röthel mit dem sie gefärbt ist die Linie bezeichnet, nach welcher man sich zu richten hat.' But it is precisely the lack of guiding lines which the poet asserts.

Adhering to the mss. we may render 'to run to what goal Destiny (as ἀγωνοθέτης) enters our names.' Note that ἔγραψεν is a gnōmic aorist (so too ἔδοσαν, v. 10, ἔμαρψαν, v. 11) and should not be translated 'has marked out, has prescribed, vorgezeichnet hat.' For the inf. δραμεῖν cf. Goodwin, § 97; Madv. § 148.

8. καὶ νῦν.] So best mss., but so too Pyth. ix. 71. 'So in the case before

us Alkimidas gives proof to be seen that the genius of his race is like that of corn-bearing tilth.'

τὸ συγγενές.] Disson's interpretation must be right, as the alternation in successive generations extends over the victor's family and is peculiar to it. For the phrase cf. Pyth. x. 12, where the sense is limited to the manifestation in one individual of hereditary qualities. In fact τὸ συγγενές in its widest sense is whatever is derived from πότμος συγγενής, Isth. i. 39; Nem. v. 40. The Schol. interprets τὴν πρὸς τὸ θεῖον ἡμῶν συγγένειαν; Hermann, τοὺς συγγενείς, which is included in my interpretation. I think the word 'genius' may include the idea of πότμος.

9. For general sentiment cf. Nem. xi. 40.

10. ἐκ πεδίων.] The Triclinian mss. omit ἐκ, but ἐπητανὸν is supported by Hes. W. and D. 607 (605).

11. ἀναπαυσάμεναι.] 'After lying fallow again (αὐτρε) attain strength.' This use of μάρπτω comes nearest to the Skt. √ mṛiḥ, touch, with which, pace Ascoli, I connect it (so also Curtius in his 2nd ed.).

12. ἐρατῶν.] 'Delightful,' because he had been victorious. Cf. Ol. vi. 12 (Disson).

παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν | νῦν
πέφονται 25
οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας

Ἐπ. α'.

15 ἵχνεσιν ἐν Πραξιδάμαντος ἐὼν πόδα νέμων
πατροπάτορος ὀμαιμίου.
κεῖνος γὰρ Ὀλυμπιονίκος ἐὼν Αἰακίδαις 30
ἔρνεα πρῶτος [ἐπάρκεσ'] ἀπ' Ἀλφειοῦ,
καὶ πεντάκις Ἴσθμοὶ στεφανωσάμενος,

20 Νεμέα δὲ τρίς,
ἔπανσε λάθαν 35

Σωκλείδα, ὃς ὑπέρτατος

Ἀγησιμάχῳ υἱέων γένετο.

Στρ. β'.

ἐπεὶ οἱ | τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς
25 ἦλθον, οἷτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχα 40

13. Διόθεν αἶσαν.] Cf. Ol. ix. 42, Διὸς αἶσα; Pyth. xi. 50, θεόθεν καλῶν, and for the exact sense of αἶσα, Nem. iii. 15, *infra*, v. 49.

14. ἄμμορος.] Not altered from ἄμμορος or ἄμοιρος, but from ἀνα- or ἀν-μορος, the original sense of μόρος being preserved in the compound.

ἀμφί.] Cf. Pyth. v. 111; Nem. i. 29; Isth. iv. 55.

15. πόδα νέμων.] Cf. Soph. *Aiax*, 369, οὐκ ἄψορον ἐκμεῖ πόδα, which I explain, lit. 'Will you not move off this pasturage as to your (with) returning foot?' The πόδα would not be added to the middle but for the ἄψορον, which however Prof. Jebb takes as an adverb. Rather compare Aesch. *Ag.* 666 (P.), προνοίαισι τοῦ πεπρωμένου | γλώσσαν ἐν τύχῃ νέμων, 'guiding his tongue—.'

16. ὀμαιμίου.] Hermann, ὀμαιχμίου, 'of like mettle.'

18. ἐπάρκεσ'.] mss. have lost —, not —, Böckh ἐλάλας, Kayser

ἐνεγκών, Hermann ἐϋρρόον, Mommsen ἐπεὶ δράπην. For the fact cf. Pausan. vi. 18. 5. Praxidamas won, πυγμαῖ, Ol. 59. It seems to me evident that a verb is missing.

21. 'He put an end to the oblivion of Sôkleidas,' by causing him to be proclaimed as a victor's father. Or was he grandfather, ὑπέρτ, being 'best'?

24. ἐπεὶ.] Refers back to λάθαν. Most editors except Bergk and Mommsen read ἐπεὶ οἱ. But one Schol. makes of the pronoun, referring it to Agésimachos, three of whose younger sons were victors. Cf. Nem. i. 58. Another Schol. refers it to Sôkleidas, with less probability.

ἄκρον ἀρετᾶς.] Cf. Pyth. xi. 55, Theokr. i. 20, Isth. iii. 50, τέλος ἄκρον, Simonides, ἐς ἄκρον ἀνδρείας.

25. ἐγεύσαντο.] Cf. Pyth. x. 7, γεύεται γὰρ ἀέθλων, Isth. ~~V~~ 20.

τύχα.] Cf. Nem. iv. 7, v. 48, Pyth. ii. 56, τὸ πλουτεῖν σὺν τύχῃ

ἕτερον οὐ τινα οἶκον ἀπεφάνατο πυγμαχία πλεόνων
 ταμίαν στεφάνων μυχῶ Ἑλλάδος ἀπάσας. | ἔλπομαι 45
 μέγα εἰπὼν σκοποῦ ἅντα τυχεῖν
 ὦτ' ἀπὸ τόξου ἰεῖς· εὐθύν' ἐπὶ τοῦτον ἐπέων, ὦ | Μοῖσ',
 ἄγ', οὐρον
 30 εὐκλεία· οἰχομένων γὰρ ἀνέρων 50
 Ἄντ. β'.

αἰοῖται | καὶ λόγιοι τὰ καλὰ σφιν ἔργ' ἐκόμισαν,
 Βασσιδαῖσιν ἅτ' οὐ σπανίζει παλαίφατος γενεά,
 ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις 55
 δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερῶχων | ἐργμάτων
 35 ἔνεκεν. καὶ γὰρ ἐν ἀγαθέα
 χεῖρας ἱμάντι δεθεῖς Πυθῶνι κράτησεν ἀπὸ ταύτας |
 αἶμα πάτρας 60
 χρυσαλακάτου ποτὲ Καλλίας ἀδὼν

πότμου σοφίας ἄριστον, which should perhaps be rendered, 'to be wealthy with the kindly aid of fate is far better than cleverness;' in my first volume I followed Dissen. For σοφίας ἄριστον, cf. Theognis, 173, ἀνδρ' ἀγαθὸν πενή πάντων δάμνησι μάλιστα | καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου, also Ol. viii. 67, Pyth. viii. 53. In Pindar τύχα means (1) whatever man encounters or attains by the overruling guidance and influence of higher powers, (2) such guidance and influence, when the power is mentioned. The only point of contact between this τύχα and our *chance* is its ἀφάνεια to mortals.

26. ἀπεφάνατο.] Gnômic aorist and causal middle (see on Nem. ix. 43); 'is wont to cause to give account as steward of more crowns in its penetralia than all Hellas (besides can number in one family).' The voice and tense of ἀπεφάνατο are generally ignored, and μυχῶ taken with Ἑλλ. ἀπ. after Il. vi. 152, ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος

ἱπποβότριο; but the phrase is unsatisfactory. The use of οἶκον for 'family' is like our use of 'house.'

27. For metaphor cf. Ol. i. 112, ii. 89, Nem. i. 18, ix. 55.

29. ὦτ'.] Cf. Pyth. x. 54. ἰεῖς.] Cf. Soph. *Aiāx*, 154, τῶν γὰρ μεγάλων ψυχῶν ἰεῖς | οὐκ ἂν ἀμάρτοι.

τοῦτον.] Sc. οἶκον.

οὐρον.] Cf. Ol. ix. 47, Pyth. iv. 8.

30. εὐκλεία.] For acc. sing. εὐκλεία, regularly contracted into εὐκλεᾶ or shortened into εὐκλέα.

31. λόγοι.] So mss. Böckh λόγοι. Cf. Pyth. i. 93, 94, *infrā*, v. 47.

33. ἀρόταις.] Cf. Pyth. vi. 1—3, Nem. x. 26.

35. ἀγαθέα.] From ἀγα(ν) and θεό-s. Its meaning as shown by its usage should prevent connection with ἀγαθός.

36. αἶμα.] In apposition with Καλλίας. So Hor. *Od.* ii. 26.6, *non ego pauperum sanguis parentum.*

37. ἀδὼν.] 'Having found favour with.' Artemis and Apollo were with Lêtô patrons of the

'Επ. β'.

- ἔρνεσι Λατοῦς, παρὰ Κασταλία τε Χαρίτων 65
 ἑσπέριος ὁμάδῳ φλέγεν
 40 πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
 ταυροφόνῳ τριετηρίδι Κρεῶντίδαν
 τίμασε Ποσειδάιον ἄν τέμενος' 70
 βοτάνῃα τέ νῖν
 ποθ' ἃ λέοντος
 45 νικάσαντ' ἔρεφ' ἀσκήοις
 Φλιούντος ὑπ' ὠγυγίοις ὄρεσιν.

Στρ. γ'.

- πλατεῖαι | πάντοθεν λογίοισιν ἐντὶ πρόσδοι 75
 νᾶσον εὐκλέα τάνδε κοσμεῖν ἐπεὶ σφιν Αἰακίδαι
 ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι μεγά-
 λας, 80
 50 πέταται δ' ἐπὶ τε χθόνα καὶ διὰ θαλάσσας | τηλόθεν
 ὕνμ' αὐτῶν καὶ ἐς Αἰθίοπας
 Μέμονος οὐκ ἀπονοστάσαντος ἐπᾶλτο βαρὺ δέ σφι |
 φράσσε νεῖκος 85

Pythian games. For ἔρνεσι Cookesley compares Soph. *Oed. Col.* 1108, ὦ φίλτατ' ἔρνη, and the use of θάλος, δῖος.

39. 'Was lauded with loud chorus of songs,' i.e. in the κῶμος. In Pyth. v. 42 φλέγω is used thus, but transitively; intransitively but literally, Ol. ii. 72.

40. The 'impregnable causeway through the sea' is the Isthmos of Corinth.

43, 44. 'The lion's herb' is the parsley of Nemea.

45, 46. For the two adjectives ἀσκ., ὠγ. cf. O. and P. p. xxxvi.

ἔρ. ἀσκ.] mss. ἔρεψε δασκ., corr. Schmid.

47. Cf. Isth. ii. 33, iii. 19. The notion of bringing classifies the inf. κοσμεῖν under Madv. § 148.

48. τάνδε.] For the demonstrative cf. Pyth. ix. 91, πόλιν τάνδε.

49. If αἶσαν='lot,' σφιν=τοῖς νησιώταις. If αἶσαν='course, occupation, prescribed path, career,' σφιν=λογίοισιν.

The central idea of αἶσα seems to be either 'prescription' or 'will' (Fick) or 'selection' (Curtius), whence the notion of 'line of life' or 'line of conduct' is easily derived. This sense suits *supra*, v. 13, Frag. 108 [96], and also the notion 'right direction' contained in the phrases κατ' αἶσαν, παρ' αἶσαν.

52. For ἐπᾶλτο cf. Curt. *Verb* (Trans.) p. 26.

mss. βαρὺ δέ σφι νεῖκος ἐμπεσ' Ἀχιλ(λ)εύς χαμαὶ καββάς (κάμβας) ἀφ' ἃ. Mommsen β. δ. σ. ν. ἔμπας χ. καββάς Ἀχιλεὺς ἐπίδειξ' ἃ. ἃ.

χαμαὶ καταβάς, Ἀχιλεὺς ἀφ' ἀρμάτων

Ἀντ. γ'.

φαεννᾶς | υἱὸν εὖτ' ἐνάριξεν Ἀόος ἀκμᾶ

55 ἔγχεος ζακότιο. καὶ ταύταν μὲν παλαιότεροι 90

ὁδὸν ἀμαξιτὸν εὖρον' ἔπομαι δὲ καὶ αὐτὸς ἔχων
μελέταν'

τὸ δὲ πὰρ ποδὶ ναὸς ἐλισσόμενον αἰεὶ | κυμάτων 95

λέγεται παντὶ μάλιστα δονεῖν

θυμόν. ἐκόντι δ' ἐγὼ νώτῳ μεθέπων δίδυμον ἄχθος |

ἄγγελος βᾶν,

60 πέμπτον ἐπὶ εἴκοσι τοῦτο γαρύων

100

Ἐπ. γ'.

εὖχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς,

Ἀλκιμίδ', ὃ τοι ἐπάρκεσεν

κλειτᾶ γενεᾶ' δύο μὲν Κρονίου πὰρ τεμένει, 105

παῖ, σέ τ' ἐνόσφισε καὶ Πολυτιμίδα

65 κλᾶρος προπετῆς ἀνθ' Ὀλυμπιάδος.

Mezger β. δ' ἔμπεσέ σφι νῆκος. As the Schol. gives ἐπέδειξε, I avoid it and choose φράσσε, which is sufficiently near the sense of the Schol. and would be in danger after -φι.

54. For theme cf. Nem. iii. 60, Isth. iv. 41, vii. 54.

56. ἀμαξιτόν.] Elsewhere ὁδὸς is not expressed, but the adj. is used as a substantive.

57. πὰρ ποδὶ ναός.] 'By the sheet of a vessel,' i.e. close to the πρῶρεός. Others understand 'the keel' or 'the steering paddle.'

58. λέγεται.] 'It is a proverb that.' For μάλιστα κυμ. cf. Theogn. 178 quoted *supra*, v. 26.

59. The 'double burden' is the praise of the clan and the praise of the victor.

62. MSS. Ἀλκιμίδας τὸ γ' ἐπάρκεσε | κλειτᾶ γενεᾶ.

That twenty-five victories were counted to the clan, not to Alkimi-

das, is proved by the succeeding δῶς, of which only one refers to Alkimidas. ἐπάρκ. intrans.

65. ἀνθ'.] 'Crowns,' cf. Ol. ii. 50, Ἴσθμοὶ τε κοιναὶ χάριτες ἀνθεα τεθρίπων δυωδεκαδρόμων ἀγῶν. It seems hardly probable that the 'random lot' can refer to the pairing of the competitors; for to be drawn with antagonists who were too strong for them was to be defeated on their merits, and the poet was hardly likely to recall such unpleasant reminiscences. But if one of their antagonists drew one or two byes, they might well be too much exhausted to throw an acknowledged inferior, who was comparatively fresh. It is therefore manifestly quite possible that the honours of the wrestling match, especially of that for boys, did not always rest with the technical victor. Perhaps however the number of

δελφίνι κεν
 τάχος δι' ἄλμας
 ἴσον εἴποιμι Μελησίαν
 χειρῶν τε καὶ ἰσχύος ἀνίοχον.

110

competitors sent from Aegina was limited by lot. Of course it is possible that A may be able to throw B by a particular trick by which B is baffled, and that similarly B can throw C and C can throw A; so that if B and C drew together A would throw D and B and win, whereas if A draws with C, B wins; but still, if A be defeated, it is a poor consolation to hint that he might have won had he been differently paired. But one Schol. seems to have had *ἀνθους προπετῆς κλᾶρος*, and explains that premature growth of hair excluded them from the boys' wrestling match!

66. For the simile cf. Pyth. II. 51, Frag. 1 [4], 6. 'I will say of Melêsias as a trainer eliciting skill and strength that he is equal to a dolphin as to speed through the brine:' i.e. as the dolphin is unsur-

passed in speed, so is he unsurpassed in his profession. For ἀνίοχον cf. Simonides, Frag. 149 [206], γνῶθι Θεόγνητον προσιδὼν τὸν Ὀλυμπίονικαν | παῖδα, παλαισμοσύνης δεξιὸν ἡνίοχον, | κάλλιστον μὲν ἰδεῖν, ἀθλεῖν δ' οὐ χεῖρονα μορφῆς.

For ἴσον εἴποιμι Bergk proposes *εἰκάσοιμι* or *ισάσοιμι* giving the exact metre of the two corresponding lines, because a Schol. says ἀντί τοῦ ἴσον ἂν εἴποιμι καὶ τὸν Μελ. τῷ τάχει δελφίνι τῇ ἰσχύϊ καὶ τῇ τέχνῃ. The spaced words, however do not seem to be commented upon, but only transcribed. Pindar uses the Epic ἴσο in *ισοδαίμων*, Nem. IV. 84, *ισόδενδρος*, Frag. 142 [146], but always (12 times) ἴσο- when not part of a compound. In this epode δελφ- v. 66 corresponds to two short syllables. For mention of the aleipta at the end of the ode cf. Nem. IV.

NEMEA VII.

ON THE VICTORY OF SOGENES OF AEGINA IN THE BOYS' PENTATHLON.

INTRODUCTION.

SÔGENES, son of Theâriôn, of the family of the Euxenidae, of Aegina, won the victory commemorated in this ode in Ol. 79. 4, B.C. 461, according to Hermann's alteration of the impossible date Nem. 48 in the Schol. to Nem. 18, the 54th Nemead. The Schol. goes on to state that in the previous Nemead the pentathlon was introduced at Nemea. I do not think it right to alter this date as it is possible that to it the foregoing date was erroneously assimilated. Theâriôn, the victor's father, has been supposed to have been a priest of Hêrakles (*vv.* 90—94), but had this been the case he would scarcely have been called merely *γείων*. As I have written a separate essay on the pentathlon I need only enumerate such results as bear on the interpretation of this ode. The competitors all contested at the same time and were placed in each kind of trial, only being paired for the wrestling, which came last; the order being—1. *leaping*, 2. *discus-hurling*, 3. *spear-throwing*, 4. *running*. The victor only had to beat his rivals in three contests out of the five. Generally the winner in the discus-throwing would not win in the running. The wrestling took place in the heat of the afternoon (*vv.* 72, 73). In the 2nd, 3rd and 4th contests there was a line which must not be overstepped before throwing or starting (*v.* 71). I think that Sôgenes had over-stepped this line and so lost the spear-throwing after winning in the leaping and discus-throwing. An allusion to this misadventure comes in well with one of the main ideas of the

ode, that the noble can afford to have their failures and errors mentioned as a relief to the monotony of praises. In the myth he takes occasion to give a complimentary turn to his version of the death of Neoptolemos, given according to the Schol. (v. 94 [65]) in a Dithyramb sung at Delphi, whereby the poet had given offence to Aeginétans. He does not retract or apologise at all (unless Aristodêmos is right in saying that Pindar had *seemed* to represent Neoptolemos as having gone to Delphi *ἐπὶ ἱεροσουλία*, Schol. v. 150 [103], in which case there is an explanation of his language); but rather defends his treatment of the hero, and illustrates it by a similar treatment of Sôgenes. This vindication of his supposed disparagement of the Aeakid whose tomb was at Delphi would be very appropriate to this ode if Theâriôn had to do with the Pythian theôri of Nem. III. 69, 70. That he occupied some prominent position is made probable by the mention of the blame which he had incurred¹ (vv. 61, 62). The Schol. tells us that Aristarchos' pupil Aristodêmos explained the invocation of Eileithyia as referring to Sôgenes being the child of Theâriôn's old age, which view is said to be confirmed by an epigram by Simonides. The name Sôgenes suggests that the hope of offspring was small until he was born². Hermann's supposition³ that Theâriôn had himself contended in games and failed, and that Sôgenes was the first victor in the family, is plausible, but he is not justified in the idea that he had been defeated in the Pythian games by an Achæan (v. 64)⁴. Pindar appeals to the Thesprôtian descendants of the Achæan Myrmidons from the censure of his Aeginétan critics, which he notices in this ode as in Ol. VIII. 55, Nem. IV. 39. From vv. 61—68 it seems very probable that Pindar was himself present in Aegina at the recitation of the ode, which was sung before Theâriôn's house, perhaps before a shrine dedicated by him in gratitude for Sôgenes' birth to Eileithyia. From the words *ἀμαχανίαν* and *ἐμπεδοσθενέα*, vv. 97, 98 (cf. also *ἀποβλάπτει*, v. 60) in

¹ So Dissen. To this he refers the mention of Aias, vv. 24—27.

² Mr Holmes suggests that 'one of Theâriôn's family, perhaps a brother of Sôgenes, was afflicted with feeble health or some special physical infirmity, and thus appeared in mournful contrast to the blooming boyhood of the victor.' This idea he supports by vv. 95—101. See

The Nemean Odes of Pindar with especial reference to Nem. VII. A thesis by the Rev. Arthur Holmes, M.A. Rivingtons, 1867.

³ *De Sogenis Aeginetae victoria quinquertio dissertatio*. Leipsig, 1822.

⁴ Leop. Schmidt agrees that he had been defeated at the Pythian games.

the prayer to Hêrakles (a god of hot springs) I gather that Theâriôn was an invalid not unlikely to die by an inglorious death from disease and already dead to an active life. If such infirmity had been induced by a wound or injury for which he had to thank his own fault or folly (or if detractors represented this as being the case), Theâriôn himself would see his own lot illustrated by the untimely deaths brought on themselves by Neoptolemos and Aias. This view gives point to *vv.* 30—34 where it is said that honour does not depend on the manner of a man's death but 'comes to those whose renown God rears up as a choice plant.' Some hypothesis is needed, in addition to the acceptance of the Scholiast's explanation of the parts of the ode which refer to Neoptolemos, to furnish a clue to the connection between the different sections of this poem, which is undoubtedly distinguished for intricacy. Simplicity and comprehensiveness are the chief claims of any such hypothesis. Whether that now advanced possesses these qualifications in an equal or a greater degree than others must be decided by criticism. Certainly the conflicting views of my predecessors are none of them sufficiently satisfactory to preclude fresh suggestions.

ANALYSIS.

vv.

- 1—8. Invocation of Eileithyia, to whom men owe life and glorious youth. Yet fate appoints divers careers for men, but she (Eileithyia) has given Sôgenes glory as a pentathlete.
- 9, 10. (No wonder.) For he dwells in the city of the Aeakids who are ready to foster athletic prowess.
- 11—16. Victory gives a pleasing theme to poets without whom achievements are covered in oblivion.
- 17, 18. Wise mariners wait for a good wind, and do not suffer loss through impatience for gain.
- 19, 20. Rich and poor must equally die (and be forgotten unless the rich be immortalised by song).
- 20—23. Homer by his art gave Odysseus higher fame than he deserved.
- 23, 24. Most men are blind of heart.

- 24—30. Had men known the truth, mighty Aias would not have slain himself.
- 30, 31. Death is the common lot.
- 31—34. But honour accrues to those whose fame God cherishes after death.
- 34, 35. Who visit Delphi (as perhaps Sôgenes intended).
- 35—48. There lies Neoptolemos, who, after noble exploits, was slain there, that an Aeakid might preside over Pythian rites.
- 48, 49. Three words suffice; that witness presides over games with perfect honesty.
- 50—52. Aegina furnishes examples of glory.
- 52, 53. But satiety is to be avoided (too much praise is distasteful).
- 54—58. Our lives naturally differ, no one attains prosperity in every respect.
- 58—60. Theârion enjoys a reasonable amount—a reputation for bravery and unimpaired intelligence (so that he can do the poet justice).
- 61—69. The poet's defence against the charge of having calumniated Neoptolemos.
- 70—79. Praise of Sôgenes with apology for digression and allusion to overstepping the line from which the competitors throw the spear.
- 80—84. Adoration of Zeus.
- 84—86. Who became the father of Acakos that he might rule over Aegina and be a comrade to Hêrakles.
- 87—89. Now a good neighbour is a supreme blessing.
- 89—94. Such is Hêrakles to Sôgenes.
- 94—101. Prayer to Hêrakles to obtain for Sôgenes and Theârion health, strength, prosperity and illustrious descendants.
- 102—104. The poet resumes his protest that he has not spoken disrespectfully of Neoptolemos. (The connection with what precedes is obscure, but nevertheless sufficient. The γέρας ἄριστον is victory in the Pythian games, cf. *vv.* 34, 35.)
- 104, 105. To repeat the same thing three or four times argues lack of resources and is like one who babbles Διὸς Κόρυθος to children.

This last sentiment cannot refer to his previous allusion to Neoptolemos in this ode, which would not justify the phraseology *τῆς τετράκι τ'*; but means that it is better to say something fresh about his death than to repeat stale praises about his life.

Mr Holmes in his *Thesis* gives the following account of the contents of this elaborate poem.

"The threads we have traced are seven. The clue of the first was family history, that of the second Aegina, that of the third Neoptolemos, that of the fourth the poet's self-vindication, that of the fifth the apology to Sogenes, that of the sixth and shortest Zeus, that of the seventh Heracles.

"My next duty is to shew on what principle these are woven together. The best of these odes may usually be regarded as made up of mighty strands which are themselves composed of minor threads. The larger strands as a rule are three in number, which I will name concisely thus, with reference to their material, (1) Domestic, (2) Mythological, (3) Philosophical. The 7th Nemean ode contains a fourth strand which I will call (4) Polemical.

"I. The Domestic: minor threads in this ode; the victor's name, family, and city: details respecting his family (allusions to his intended competition in the Pythian games [C. A. M. F.]).

"II. The Mythological: minor threads in this ode: prayer to Zeus, prayer to Hērakles, history of Neoptolemos, allusion to the Nymph Aegina distinct from the island (and to the connection between the house of Aeakos and Hērakles [C. A. M. F.]).

"III. The Philosophical: minor threads: (1) the poet alone can immortalise the hero: (2) human fortunes have countless varieties by the stern dispensation of fates, but death is the universal leveller: [(3) the record of athletic victories is more trustworthy than epic histories of heroes, *vv.* 23, 49, 62: (4) it is implied that the noble can bear to have their failures and demerits mentioned (C. A. M. F.) :] (5 [3, Holmes]) friendship in close vicinity is among the choicest of human blessings.

"IV. The Polemical: self-defence of the poet, who desires to clear himself of the charge of having spoken calumny."

The recurrence of ideas in this ode is remarkable, e.g., *vv.* 6, 54; 19, 30 f.; 11—16, 77—79; 52 f., 104 f., and the return to Neoptolemos at the end of the ode.

Στρ. α'.

Ἐλείθνια, πάρεδρε Μοιρᾶν βαθυφρόνων,
 παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα τέκνων
 ἄνευ σέθεν
 οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
 τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγνιον Ἦβαν. 5
 5 ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα
 εἴργει δὲ πότμῳ ζυγένθ' ἕτερον ἕτερα. σὺν δὲ τὴν
 καὶ παῖς ὁ Θεαρίωνος ἀρετᾷ κριθεῖς 10
 εὐδοξος αἰεῖδεται Σωγένης μετὰ πενταέθλοις.

Ἀντ. α'.

πόλιν γὰρ φιλόμολπον οἰκεί δορικτύπων
 10 Λιακιδᾶν μάλα δ' ἐθέλοντι σύμπειρον ἀγωνίᾳ θυμὸν
 ἀμφέπειν. 15

1. Ἐλείθνια.] Also Εἰλείθνια and Ἐλευθῶ = 'The Deliverer,' clearly akin to ἐλεύθερος, of which the etymology is uncertain. Cf. perhaps ἔριθος, 'a free labourer.'

Μοιρᾶν.] For their attendance at births cf. Ol. i. 26, ἐπεὶ νιν (Πέλοπα) καθαροῦ λέβητος ἔξελε Κλωθῶ, vi. 41, τᾷ μὲν ὁ Χρυσοκόμας | πρᾶυμητίν τ' Ἐλείθνιαν παρέστασέν τε Μοῖρας.

2. Cf. Hes. Theog. 922, ἥ δ' (Ἥρα) Ἦβην καὶ Ἄρην καὶ Εἰλείθνιαν ἐτίκτεν.

3. δρακέντες.] Cf. Pyth. ii. 20. This is the participle of the gnōmic aorist, cf. Nem. i. 62.

4. ἀγλαόγνιον.] Is this epithet causative = 'bestowing victorious limbs' (cf. Ol. xiv. 3 note)?

5. ἀναπνέομεν.] Rendered 'live,' or 'aspire,' but is it a metaphor from running and other exercises, 'gather breath for equal efforts,' cf. Nem. viii. 19? For 'live' Cookesley quotes Soph. Ajax, 415, ἀμνηοὺς ἔχοντα, 'while alive.'

6. εἴργει.] Schol. διακωλύει, 'restrain,' 'check.' 'For we beneath the yoke of Destiny by divers

checks are severally held.' Cf. Nem. vi. 2. For ζυγέντ' cf. Soph. Phil. 1025, κλοπῇ τε κἀνάγκῃ ζυγεῖς, Eur. Hel. 255, τίνι πότμῳ συνεζύγην;

7. καί.] 'Even so,' in spite of lets and hindrances.

ἀρετᾷ κριθείς.] 'Adjudged to victory,' i.e. by the judges at Nemea. Mezger explains 'chosen by destiny to be a victor.' Thus ἀρετᾷ is a dative of end or direction (*termini*). Or should we interpret 'chosen by destiny because of his merit (to be glorious theme of song) he is the glorious theme of song'—a dative of cause? Dissen, *virtute distinctus* as a dative of 'side, aspect, regard, or property,' Madv. § 40. He compares Soph. Phil. 1425, ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος. Don. compares the use of κριτός, Pyth. iv. 50, Isth. vii. 65. The Schol. interprets by ἐκκριτὸς γενόμενος. Cf. Nem. iv. 2, note on κεκρυμένῳ.

10. μάλα, κ.τ.λ.] 'And right glad are they to foster a spirit conversant in contests.' For ἀμφέπει cf. Pyth. ix. 70, iii. 51, 108, where the object is a person, while *infra*,

εἰ δὲ τύχῃ τις ἔρδων, μελίφρον' αἰτίαν
 ῥοαῖσι Μοισᾶν ἐνέβαλε' ταὶ μεγάλαι γὰρ ἀλκαὶ
 σκότον πολλὸν ὕμνων ἔχοντι δεόμεναι
 ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ, 20

v. 91, here and Isth. iii. 77 the object is an attribute of the subject.

The Schol. is wrong in suggesting that the reason for their zeal is because Pêleus had invented the pentathlon, as ἀγωνία refers to all kinds of contests. For the dative with σύμπειρον Disson quotes *Od.* iii. 23, οὐδέ τί πω μύθοισι πεπείρημαι πυκνωῖσι, and explains the dative as giving the force of 'making trial of one's self in an occupation,' not merely, 'trial of the occupation,' cf. *Lat. jure peritus*. This explanation does not apply to *Il.* xv. 282, ἐπιστάμενος ἄκοντι, which is an insufficient quotation. The passage is Αἰτωλῶν δ' ἄριστος, ἐπιστ. μὲν ἄκ., | ἐσθλὸς δ' ἐν σταδίῳ· ἀγορῇ δὲ ἐπαυροὶ Ἀχαιῶν | ἠκων, κ.τ.λ. With ἄκοντι some supply μάχεσθαι or βάλλειν, while others compare *Lat. sciens fidibus* (see Paley's note). But ἐν σταδίῳ, ἀγορῇ which follow show that we should render 'far the noblest of the Aet., in skill in the spear-throwing, in bravery, in the press of war, while in assembly few of the Achaeans would surpass him, &c.:'; so that ἄκοντι qualifies δ' ἄριστος, as much if not more than ἐπιστάμενος. The preposition in σύμπειρον seems to me to account for the dative ἀγωνία, the sense being 'essaying trial in connection with contests.'

11. τύχῃ.] For εἰ with subj. cf. my note on *Pyth.* viii. 13.

For τυγχάνω=εὐτυχέω cf. *Ol.* ii. 51, τὸ δὲ τυχεῖν | πειρώμενον ἀγωνίας παραλῦει δυσφρονᾶν, *Pyth.* iii. 104, χρῇ πρὸς μακάρων τυγχάνοντ' εὖ πάσχεμεν, *infra*, v. 55. Pindar uses ἔρδων, ἔρξαι with reference to contests four times out of nine in-

stances (eight participles), ἔργμα always so, ἔργον often so.

μελίφρον' αἰτίαν.] 'A delightful motive,' causing them to flow freely. For ῥοαῖσι cf. *infra*, v. 62, and *Isth.* vi. 19, κλυταῖς ἐπέων ῥοαῖσιν.

12. ἐνέβαλε.] For the gnōmic aorist in hypothetical constructions cf. Goodwin § 51, Remark. The metaphor seems to be from throwing some herb or other object of worth into a scanty spring with an incantation to procure an abundant flow of water. The idea is recalled *infra*, vi. 61, 62.

ἀλκα.] Distributive—'feats of endurance.' Pindar uses ἀλκα in reference to the pentathlon, pankration, wrestling and boxing.

13. Note the involved order, ὕμνων and ἔχοντι being transposed. Disson quotes *Eur. Frag. inc.* ii., ἡ εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα, for the phrase.

14. ἔσοπτρον.] Observe that even the victor himself cannot appreciate his own exploit without the poet's aid. The spread of his fame reacts on his own mind and poetic treatment reveals to him an elevated and idealised representation of his achievements and position. Cookesley aptly quotes *Hamlet*, Act iii. 2, 'Anything so overdone is from the purpose of playing, whose end both at the first and now, was, and is, to hold, as 't were, the mirror up to nature; to show virtue her own feature; &c.' Elsewhere Pindar speaks of the immortality conferred by verse; here he speaks of immediate distinction.

ἐνὶ σὺν τρόπῳ.] 'On one condition only,' lit. 'in connection with one way.'

15 εἰ Μναμοσύνας ἕκατι λιπαράμπυκος
εὐρηται ἄποινα μόχθων κλυταῖς ἐπέων αἰοδαῖς.

Ἐπ. α'.

σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον

25

15. Cf. Ol. xiv. 20 for ἕκατι 'by favour of.' Mnêmosynê was a Titanid, daughter of Uranos and Gaëa, mother of the Muses by Zeus. Hêsioid, *Theog.* 915, calls her daughters χρυσάμπυκες, cf. Pyth. iii. 89.

16. εὐρηται.] mss. εὐρηται τις the pronoun being clearly an incorporated gloss intended to show that the verb was the subj. mid. not the perf. pass. For τις understood cf. Soph. O. T. 314, ἀνδρα δ' ὠφελεῖν ἀφ' ὧν | ἔχει τε καὶ δύναιτο κάλλιστος πόγων, Ol. vi. 4.

κλυταῖς.] 'Through glorifying strains of verse.' For causative use of adjective cf. Ol. i. 26, vi. 76, xi. 4, Pyth. iv. 81, 216, ix. 11, Nem. viii. 40.

17. 'Wise pilots know that a wind is due in three days, nor are they injured through greed of gain,' or—'misled under the influence of gain': for ὑπὸ κέρδει cf. Hes. *Theog.* 862—866, τέχνη ὑπ' αἰζηῶν and τήκεται ὑφ' Ἡφαίστου παλάμῃσιν.

Don. seems right in objecting to Disсен's ὑπόβλαβεν as not occurring elsewhere, and, as he did not see 'what would be the meaning of such a compound here, and still less how any emphasis would fall on the preposition so as to justify a tmesis,' he alters the Triclinian ὑπὸ—βάλον to ἀπὸ—βάλον. But the Vatican βλάβεν is supported by the Medicean λάβεν and gives good sense, and moreover, though it has a more general sense than the ἐξημιώθησαν of the Schol. and is therefore not synonymous therewith, yet might well be interpreted by the more narrow and technical term. Don.'s last two quotations prove this, and on the other hand prove

no more than that ζημία and not βλάβη is the exact prose correlative of κέρδος. He says 'κέρδος and ζημία are properly opposed to one another: Plato, *Hipparch.* p. 226, π: κέρδος δὲ λέγεις ἐνάντιον τῇ ζημίᾳ, comp. Plato, *Legg.* viii. p. 835, β: μέγα τῇ πόλει κέρδος ἢ ζημίαν ἂν φέροι; and see Aristot. *Ethic. Nicom.* v. 4: καλεῖται δὲ τὸ μὲν ζημία, τὸ δὲ κέρδος. Isocr. *Nicocl.* p. 37, β: τὸ μὲν λαβεῖν κέρδος εἶναι νομίζετε, τὸ δ' ἀναλῶσαι ζημίαν. That βλάβη was not a synonym for ζημία in this antithesis appears from Xenoph. *Cyrop.* ii. 2 § 12: μήτ' ἐπὶ τῷ ἑαυτῶν κέρδει, μήτ' ἐπὶ ζημίᾳ τῶν ἀκούοντων, μήτ' ἐπὶ βλάβῃ μηδεμιᾶ, comp. *Cyrop.* iii. 1 § 30: φύλαξαι μὴ ἡμᾶς ἀποβαλὼν, σαυτὸν ζημιώσης πλείω ἢ ὁ πατὴρ ἡδυνήθη σε βλάψαι.'

That ζημία is not the only correlative to κέρδος is proved by Hes. *W. and D.* 352, κακὰ κέρδεα ἴσ' ἄτησιν. To support his ingenious conjecture ἀπὸ—βάλον Don. does not cite any instance of ἀποβάλλω=*jac-turam facio* used *absolutely*, nor do I see why 'the tmesis obviates any objection' on this score. From σόφοι (v. 17) to νέονται (v. 20) is a parenthesis.

The meaning of this passage is variously explained. Disсен takes it to signify that it is wise to pay for a poet and chorus at once, but the κέρδει applies more to the skippers who might, if greedy of gain, stay in harbour shipping more cargo till the fine weather was over, than to the victor and his father. The simile seems merely to indicate the danger of trusting to the future instead of realising such advantages as the present

ἔμαθον, οὐδ' ὑπὸ κέρδει βάλλον'
 ἀφνεὸς πενιχρός τε θανάτου πέρας
 20 ἅμα νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
 λόγον Ὀδυσσεὸς ἢ πάθαν διὰ τὸν ἀδυεπῇ γενέσθ'
 "Ομηρον" 30

Στρ. β'.

ἐπεὶ ψεύδεσσι οἱ ποτανᾶ τε μαχανᾶ
 σεμνὸν ἔπεστί τι σοφία δὲ κλέπτει παράγοισα μύθοις.
 τυφλὸν δ' ἔχει
 ἦτορ ὄμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν 35
 25 ἔ τὰν ἀλάθειαν ἰδέμεν, οὐ κεν ὕπλων χολωθεῖς
 ὁ καρτερός Αἴας ἔπαξε διὰ φρενῶν

affords. The imminence of death (vv. 19, 20) is an instance of an *άνεμος*. I think that the poet alludes not merely to promptitude in securing commemoration of the victory, but to Sôgenes having secured fame already in his boyhood, and so having made the best preparation for death.

Had Theâriôn suffered from the premature loss of an elder son or elder sons? So far as the *κέρδος* applies to Theâriôn it includes the cost of training and competing and also the anxiety of a fond parent for his son's safety.

19. *θανάτου πέρας* [*ἅμα*.] mss. *θανάτου παρὰ σᾶμα*, against the metre. Böckh *θάνατον πάρα* [*θαμὰ* (= *ἅμα*).] Wieseler, Schneidewin and T. Mommsen give the text. 'Wend their way together (cf. *Il. vii. 335*) to the bourn of death.'

20. *ἔλπομαι*.] Cf. *Frag. 39* [33], 1. *τί δ' ἔλπει σοφίαν ἔμμεναι*. 'I believe that the renown of Odysseus came to transcend the reality,' ἢ πάθαν (*πάθεν*) being equivalent to ἢ καθ' ἃ ἔπαθεν. Old mss. read *πάθαν*, new *πάθεν*.

21. "*Ομηρον*."] Probably the *Lesser Iliad* or the *Aethiopis* is meant. Cf. on *Nem. viii. 23*—32.

22. *οἱ*.] Cf. *Ol. ix. 15*, *Θέμυς*

θυγάτηρ τε οἱ σώτειρα...μεγαλόδοξος Εὐνομία, also note on *Ol. ii. 14*, *Pyth. iv. 48*, *αἰμά οἱ* (?), *Nem. x. 29*.

ποτανᾶ μαχανᾶ.] 'Power of making winged.' Cf. note on *Pyth. i. 41* and *Pyth. viii. 34*, *χρέος*, ('debt of praise') *ἐμᾶ ποτανὸν ἀμφὶ μαχανᾶ*, *Pyth. ix. 92*, *σιγαλὸν ἀμαχανίαν*, 'Lack of poetic power that bringeth silence.' For sentiment cf. *Ol. i. 28*, *29*, *Thuk. i. 21. 1*.

23. *σεμνόν τι*.] 'An air of solemnity' which induces belief. For *ἔπεσσι* Dissen quotes *Aristoph. Nub. 1025*, *ὥς ἡδὸ σοῦ τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος*.

σοφία.] 'Poetic skill.' Cf. *Pyth. i. 42*.

κλέπτει παράγοισα.] For suppression of object cf. *Pyth. ii. 17*, 'Beguiles us by the seduction of epic narratives.'

25. *ἔ*.] Refers to τὸν ἀνδρῶν ὄμιλον. For ἦν with accusative pronoun cf. *εἴη* with acc. pron. *Ol. i. 115*, *Pyth. ii. 96*, *Isth. i. 64*. Cookeley takes *ἔ* = *αὐτὸν*, incorrectly citing *Ol. ix. 14*, *ἀνῆσαις ἔ καὶ υἷον*, which should be interpreted 'by praising Opus herself and her son.'

26. *ὁ καρτ. Αἴ*.] 'Aias the stout champion.' For *γεν. ὀπλων* cf. *Madv. § 61*, *Rem. 1*, *Il. i. 65*, *εἴτ' ἀρ' ὄγ' εὐχολῆς ἐπιμέμφεται εἰδ' ἐκατόμβης*.

λευρὸν ξίφος· ὃν κράτιστον Ἀχιλεὺς ἄτερ μάχα 40
 ξανθῷ Μενέλα δάμαρτα κομίσαι θααῖς
 ἂν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύριοιο πομπαὶ
 Ἄντ. β'.

30 πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται
 κύμ' Ἀῖδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ
 δὲ γίνεται, 45
 ὦν θεὸς ἀβρόν αὔξη λόγον· τεθνακότων
 βοαθῶν τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου
 μόλον χθονός· ἐν Πυθίοισι τε δαπέδοις 50
 35 κείται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πρᾶθεν,
 τῇ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων

27. ὃν κράτιστον...κομίσαι.] 'Who was the noblest...whom the waftings of...Zephyrus conveyed in swift ships to recover....' For the inf. cf. *Madv.* § 148. For the subject cf. *Il.* II. 768, ἀνδρῶν δ' αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας, | ὅφρ' Ἀχιλεὺς μῆνιν· ὁ γὰρ πολὺ φέρτατος ἦεν.

30. ἀλλὰ—γάρ.] 'But (the blindness of men does not make much difference) for....' For κομίζω relating to Helenē cf. *Ol.* XIII. 59.

31. κύμ' Ἀῖδα.] For metaphor cf. passages quoted on *Nem.* IV. 36.

ἀδόκητον.] 'Ingloriously even on a glorious hero.' Cf. *Ol.* II. 29, ἐν καὶ θαλάσῃ. To be sure *Ol.* VII. 26, νῦν ἐν καὶ τελευτᾷ shows that καὶ = 'and' can intervene between a preposition and its noun. *Pyth.* II. 10, 11, δίφρον ἐν (= ἐς as here) θ' ἄρματα, illustrates the position which is assumed for the preposition by Dissen and others who render 'on the inglorious and the glorious.' Prof. Paley renders 'unexpected, as well as on him (one?) who is looking for it' (so too Mezger). It is questionable whether δοκέων, used absolutely, would bear this sense; and the rendering certainly is inappropriate to a suicide. My version suits the cases both of Aias and

Neoptolemos. Note the change of tense; ἔρχεται covers all time, πέσε refers to many points of time.

τιμὰ.] Dissen points out that this 'honour' is higher than mere λόγος, 'fame,' which latter only was enjoyed by Odysseus, while Aias and Neoptolemos gained the former also.

32. ἀβρόν.] Extension of the predicate. 'Rears to dainty (or 'luxuriant') growth.' Pindar twice uses κύδος ἀβρόν. For the metaphor cf. *Nem.* VIII. 40, IX. 48.

33. βοαθῶν, τοὶ παρὰ μ.] *mss.* β., (or full stop) τοὶ γὰρ μ. Hermann, Dissen and others read βοαθῶν, τοὶ παρὰ μ. 'Namely of champions who would come &c.' The Schol. on v. 68 (46) tell us that the god used to invite certain heroes to ξένια at Delphi; perhaps βοαθῶνι was a frequent title of such guests. Dissen's reading gives us 'to succour them when dead.'

34. μόλον.] *mss.* ἐμολε, the singular being ascribed to Didymos by the Schol. Vet. Mezger reads τῷ for τοὶ v. 33 (comparing *Pyth.* v. 21) and μολῶν χθονός ἐν Πυθίοισι γαπέδοις. It is needless to alter further than to replace the recorded v.l. μόλον.

Σκύρου μὲν ἄμαρτεν, ἵκοντο δ' εἰς Ἐφύραν πλαγχθέν-
τες.

55

Ἐπ. β'.

Μολοσσία δ' ἐμβασίλευεν ὀλίγον
χρόνον· ἀτὰρ γένος αἰεὶ φέρειν
40 τοῦτό οἱ γέρας. ὥχετο δὲ πρὸς θεόν,
κτέαν' ἄγων Τρωάθεν ἀκροθινίων· 60
ἵνα κρεῶν νιν ὕπερ μάχας ἔλασεν ἀντιτυχόντ' ἀνήρ
μαχαίρα.

37. Böckh's text. mss. transpose ἵκοντο and πλαγχθέντες.

Σκύρον.] The home of Neoptolemos' mother Dêidamia, daughter of Lykomêdes.

Ἐφύραν.] In Thesprôtia, afterwards called Κίχυρος (Strabo vii. p. 324).

38. Cf. Nem. iv. 51.

39. φέρειν.] For the verb = *habuit* Dissem compares Nem. iii. 18, Isth. vi. 21. The tense takes us up to the abolition of kingly rule in Epeiros.

40. οἱ.] 'This dignity in his honour.' The order prevents us taking οἱ with γένος, as (?) in Pyth. iv. 48, αἰμά οἱ. Cf. Ol. ix. 15, *supra*, v. 21.

πρὸς θεόν.] To Delphi, to the Pythian Apollo.

41. κτέαν'.] 'Precious objects.' Cf. Ol. vi. 4, (Φιάλαν) κορυφὰν κτεάνων. All mss. except the two Vatican give κτέαρ' ἀνάγων, a false correction of κτεανᾶγων. For ἀκροθινίων cf. Ol. ii. 4. The sense is here almost proleptic, prime spoils set apart for offerings being indicated by the term for 'offerings of prime spoils.'

42. 'Where he met with a brawl about flesh in return (for his offerings) and a man (Μαχαιρεὺς) smote him with a knife.' The position of νιν should have been quoted by Dissem for his insertion of σε between ποτὶ and πάντα λόγον,

Pyth. ii. 66, rather than the Homeric formula τῇ μιν ἐεισαμένη προσεφώνεε, Il. iii. 389, cf. *Madv.* § 80. Such an order as we have here is rare except with *περὶ*, and even in this case the preposition is generally at the end of the clause or else close to the verb. For the preposition ὑπὲρ Dissem quotes Eur. *Phoen.* 1326, ἤκουσε τέκνα μονομάχῳ μέλλειν δοῖν | εἰς δσπιδ' ἤξειν βασιλικῶν δόμων ὕπερ. The slaughter suggests one of the various uses of the Delphic knife, cf. Aristot. *Pol.* i. 2, which was very likely a broad two-edged knife, with a point and a hook at the end. I cannot accept Dissem's explanation of ἀντιτυχεῖν = *forte incidere* like the Homeric ἀντιάσει (*de industria adire*) πολέμοιο, &c. The Schol. says that Neoptolemos was variously said to have gone to Delphi to consult the oracle about Hermione's barrenness, or to sack the temple, or to demand satisfaction from the god for Achilles' death (so Euripides), that he was slain by the Delphians or by Machaereus. There is another version that he was slain by the machinations of Orestes, Eur. *Orest.* 1654—6, *Andr.* 1085, who persuaded the Delphians that he intended sacrilege. Pindar's account of the visit is not inconsistent with Euripides', but their accounts of the reason for the attack upon him differ substantially.

Στρ. γ'.

βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται.

ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τι· ἔνδον ἄλσει
παλαιτάτῳ

65

45 Διακιδᾶν κρέοντων τὸ λοιπὸν ἔμμεναι

θεοῦ παρ' εὐτειχέα δόμον, ἡρώταις δὲ πομπαῖς

θεμισκόπον οἰκεῖν ἔοντα πολυθύτοις

εὐώνυμον ἐς δίκαν. τρία ἔπεα διαρκέσει·

70

οὐ ψεύδεις ὁ μάρτυς ἔργμασιν ἐπιστατεῖ·

50 Αἶγινα, τεῶν Διὸς τ' ἐκγόνων θρασὺ μοι τόδ' εἰπεῖν

43. The mss. reading β. περισσὰ δὲ Δελφοὶ is an interesting case of dittography wrongly corrected by leaving out the δὲ in the proper place.

44. According to Pausanias (i. 14) the Pythia herself ordered his slaughter.

45. 'Funeral sacrifices were offered up to him (Neoptolemos) at Delphi every year (Pausan. x. 24. 5), and he was commemorated first of all the heroes, whose names were recited at the Delphic ξένια' (Don.). The Schol., quoting Asklepiades' *Tragoedumena*, tells us that he was at first buried under the threshold, but that Menelaos had the body removed to the τέμενος on the right of the entrance to the temple (Pausan. x. 24. 5). He was honoured with yearly ἐναγισμοὶ and by the Aeniánes with a θεωρία every fourth year.

46. πομπαῖς.] Processions and offerings in connection with the above-mentioned ξένια.

48. 'With a view to (upholding) fair-named justice,' = the shrine's good name for justice. The victim of a dispute about a sacrifice was an appropriate guardian of fair-dealing with respect to the sacred rites at Delphi. Mommsen, after the Schol. (citing Aristarchos), places the full stop after πολυθύτοις,

not after δίκαν. The word εὐώνυμον recalls Aesch. *Choeph.* 948, ἐτητύ-
μως Διὸς κόρα, Δίκαν δέ νιν | προσ-
αγορεύομεν. | βροτοὶ τυχόντες καλῶς.
Böckh (*Not. Crit.* p. 540) says—
'Εὐώνυμος Pindaro est bonus, prosper.
Notat Eustathius (ad *Il.* μ. p. 852,
5): μοῖρα δὲ δυσώνυμος πρὸς δια-
τολήν τῆς ἀγαθῆς, καὶ ὡς ἂν Πίνδαρος
εἶποι, εὐωνύμου.' I take it Eustathius
simply meant to express, what is
the fact, that Pindar uses the word
εὐώνυμος (=glorious), the correla-
tive of δυσώνυμος which when quali-
fying μοῖρα has another correlative,
ἀγαθή.

τρία.] Three words suffice to indicate the special import of Neoptolemos' cult at Delphi to Sôgenes. 'The witness who presides at the games is perfectly fair.' The witness is Neoptolemos (according to Rauchenstein, Apollo, to Mommsen, Pindar). Cf. *vv.* 23, 63 for the superior truth of records of athletic prowess compared with epic fame. Mezger puts a colon after μάρτυς, a comma only after ἐπιστατεῖ, a full stop after ἐκγόνων, but I think ἐκγόνων is wanted in the next sentence.

50. 'Aegina, with respect to the descendants of thyself and Zeus I am bold to affirm this, that by their brilliant distinctions there is a high road (for poets) of noble

Ἄντ. γ'.

φασευναῖς ἀρεταῖς ὁδὸν κυρίαν λόγων 75
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαισις ἐν παντὶ γλυκεῖα ἔργῳ·
κόρον δ' ἔχει

καὶ μέλι καὶ τὰ τερπνανθέ' Ἀφροδίσια.

φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες, 80

55 ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἔν' ἀδύνατον

εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω

εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον

ᾠρεξε. Θεαρίων, τὴν δ' εἰκότα καιρὸν ὄλβον 85

themes derived from their home.' For the genitive *ἐκγόνων* cf. *Madv.* § 53; *Rem.* Aegina and Zeus were parents of Aëakos. *Cf. Nem.* viii. 6.

The meaning of *κυρίαν* is the key to the interpretation of this very difficult sentence. It is variously given as 'own peculiar,' 'legitimate,' Germ. '*echt*,' 'rightful,' all which renderings appear strained. I prefer to explain 'of regulation width,' i.e. a regular temple-road with the Delphic gauge of 5 ft. 4 in., cf. *Curt. Hist. of Greece*, Ward's Transl. Vol. ii. p. 36; in short *ὁδ. κυρ.* = *ὁδὸν ἀμαξιτόν*, *Nem.* vi. 56.

For the metaphor cf. also *Ol.* i. 110, *ἐπικούρον εὐρὺν ὁδὸν λόγων*, *Ol.* ix. 47, *ἔγειρ' ἐπέων σφιν οἶμον λιγύν*, *Nem.* vi. 47—49, *Aesch. Ag.* 1154, *πόθεν ὄρουσ' ἔχεις θεσπεσίας ὁδοῦ κακορρήμονας*, where *Paley* (1123) quotes *λογίων ὁδόν*, *Ar. Equit.* 1015, *θεσφάτων ὁδόν*, *Eur. Phoen.* 911. *Aristophanes, Pax*, 733, *ἦν εἰχομεν ὁδὸν λόγων εἰπωμεν*, seems to have had this passage of Pindar in mind. For *οἴκ.* cf. *Ol.* iii. 44.

52. ἀλλὰ γάρ.] 'But enough! for.'

53. τὰ τερπνανθέα.] I still think that τὰ τέρπν' ἀνθε' Ἀφροδίσια would not be good Greek unless ἀνθεα' Ἀφροδίσια meant 'Aphrodite-blossoms,' i.e. roses, as I suggested on *Pyth.* v. 21; but I have since

found an easier solution by reading *τερπνανθέα*. The Vatican mss. support this by giving *τερπνᾶνθε'* and *τέρπν' ἀνθε'*, thus not accenting *τέρπν*-. The proposed compound would not sound harsh to ears that could stand *ἀμπνύνηθ*. For the metaphor cf. *Pyth.* ix. 110. It may be doubted whether roses *per se* would induce appreciable satiety. The verse sums up the indulgence of the appetites, μέλι representing generally the gratification of taste. The *Schol.* quotes *Il.* xiii. 636, *πάντων μὲν κόρος ἐστὶ καὶ ὕπνου καὶ φιλότῃτος | μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο*.

54. For sentiment cf. *sv.* 5, 6. The natural constitution, *φυᾷ*, is regarded as the means by which variation is produced, fate as the cause; hence the aorist *λάχοντες*.

55. τὰ.] For the neuter pronoun referring to *βιοτὰν* cf. the relative *οἷα*, *Ol.* i. 16.

τυχεῖν.] Cf. *supra*, v. 11.

56. ἀνελόμενον.] Gerundive, 'by winning,' cf. *Nem.* iii. 16.

57. τέλος.] 'Consummation.' *ἔμπεδον*.] Extension of the predicate. For sentiment cf. *Pyth.* iii. 105, vii. 20.

58. καιρόν.] 'Measure,' 'proportion.' Cf. *Pyth.* i. 57, *ὦν ἔραται καιρόν διδοῖς* (*θεός*).

Ἐπ. γ'.

δίδωσι, τόλμαν τε καλῶν ἀρομένην
 60 σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
 ξεινός εἰμι· σκοτεινὸν ἀπέχων ψόγον,
 ὕδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ' ἄγων
 κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς
 οὗτος.

Στρ. δ'.

ἑὼν δ' ἐγγὺς Ἀχαιὸς οὐ μέμψεται μ' ἀνήρ
 65 Ἰουίας ὑπὲρ ἀλὸς οἰκέων· καὶ προξενία πέποιθ' ἔν
 τε δαμόταις

95

59. τόλμαν.] 'A character for courage,' cf. Eur. *Ion* 600, *Iph.* in *T.* 676, *Thuk.* i. 93, *φέρουσα ἀρετήν*, *III.* 58, *κακίαν ἀντιλαβών*.

60. σύνεσιν.] Cf. *Ol.* ii. 85, *φω- νάντα συνετοῖσιν*, of the poet's own sayings, which are here also in part at least referred to. This word introduces the poet's self-vindication.

ἀποβλάπτει.] 'Doth not remove by βλάβη;' L. and S. render 'ruin utterly,' but to tell a man he is not an utter imbecile would be taken by many people for a serious reflection on their mental powers.

61. σκοτεινόν.] Causative, cf. *Pyth.* iv. 81, *Ol.* i. 26, vi. 76, xi. 4, *Nem.* viii. 40. The syllable before *σκ* ought to be short, so Böckh proposed *κοτεινόν*=*κοτήντα*, *Rauchenstein* *κρυφαῖον*, *Bergk* *κελαινόν*, *Hartung*, *εἰμι*· *ἀπέχων σκοτεινόν* ψ. *Kayser* cites *Hes. W. and D.* 589, *πετραίη τε σκιή*, but the colon seems to make Pindar's licence worse. The text is supported by *Nem.* iv. 40 and *vv.* 12, 13, *supra*.

62. Cf. *Nem.* i. 24, 25, *λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν* | *ἀντίον*. Here however as smoke is not mentioned, and as *ῥοαί* is not the most appropriate word for water employed to quench fire (and as it occurs *v.* 12 with

σκότον *v.* 13) the poet probably had in view the refreshing, revivifying influence of water.

63. ἐτήτυμον.] Cf. *vv.* 23, 49.

ποτίφορος.] Cf. *Nem.* iii. 31.

μισθός.] Cf. *supra*, *v.* 16.

64. ἑὼν δ' ἐγγύς.] It seems unlikely that hypothetical proximity would be placed in such a prominent position in verse and sentence. I take it that a Molossian (Achaean) was present with the poet in Aegina when this ode was recited, and render—'Though he be near, an Achaean, a dweller above the Ionian sea, will not blame me.'

65. ὑπέρ.] Cf. *Pyth.* i. 18. *Cookesley* rightly objects to *Dissen's ad mare* and explains *ὑπέρ*= 'above,' adding less correctly 'or beyond' in *Strabo* vii. p. 326,—*ἀναμεικταὶ δὲ τοῖσι τὰ Ἰλλυρικὰ ἔθνη τὰ πρὸς τῷ νοτίῳ μέρει τῆς ὀρεινῆς καὶ* (i.e. [?]) *τὰ ὑπὲρ τοῦ Ἰονίου κόλπου*. So again *ib.* vii. p. 324,—*ὑπερκεῖται δὲ τοῦτου μὲν τοῦ κόλπου* (it was at least a mile off) *Κίχυρος, ἢ πρότερον Ἐφύρα... ἐγγὺς δὲ τῆς Κιχύρου πολί- χιον Βουχαΐτιον Κασσωπαίων, μικρὸν ὑπὲρ τῆς θαλάσσης ὅν* (i.e. not so far above the sea as Kichyros), *Don.* thinks Pindar's phrase 'peculiarly applicable to Cichyrus,' but it was in *Thesprotia* and reference

ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλὼν,
 βίαια πάντ' ἐκ ποδὸς ἐρύσαις, ὁ δὲ λοιπὸς εὐφρων
 ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἂν ἐρεῖ, 100
 εἰ παρ μέλος ἔρχομαι ψάγιον ὄαρρον ἐννέπων.
 70 Εὐξενίδα πάτραθε Σάωγενες, ἀπομνύω
 μὴ τέρμα προβάς ἄκονθ' ὥτε χαλκοπάραρον ὄρσαι 105

to Nem. iv. 51—53 compared with the above-quoted passage of Strabo vii. p. 326, enables us to apply it to Dôdôna with which we know Pindar had friendly intercourse. Cf. Frag. 35 [29].

καὶ προξενία.] So mss. Edd. omit either *καὶ* or *προ-*; but, comparing *ἀκουσον*,—v. 2, *ἐθέλοντι*, v. 10, *σοφία δὲ κλ.* v. 23, *ἀδόκητον*, v. 31, *ἀπέδωκεν* v. 44, *ἀνάπανσι*, v. 52, *ἀδιαντον*, v. 73, *προπρεῶνα*, v. 76, *ἔχει τε*—ols v. 84, I think the syllables answering to *οἰκῶν* were equivalent to four short times, and that we therefore need not alter the ms. reading. For adjectival use of part. cf. Nem. iv. 29.

The poet's position as *πρόξενος* (of Dôdôna) would prevent him from disparaging Neoptolemos, while the fact that he was still *πρόξενος* showed that the Aeakids of Epeiros had not taken offence at the objectionable Paean.

δαμόταις.] I think Aeginétans are meant, others think Thebans.

66. *λαμπρόν*.] For idiom cf. Pyth. ii. 20, Nem. iv. 39, and for sentiment cf. Nem. x. 40. Our 'serenity' comes very close to the meaning of *λαμπρόν*.

οὐχ ὑπερβαλὼν.] 'Unconscious of arrogance.'

67. *ἐρύσαις*.] Metaphor from clearing a road by dragging aside obstacles. For the exact meaning of *βίαια* cf. Nem. viii. 34.

εὐφρων.] 'May the remainder of my days steal on amid kindness.'

68. *ποτὶ...ἔρποι*.] Cf. Nem. iv. 43, and for the compound Pyth. i. 57,

τὸν προσέρποντα χρόνον.

μαθὼν.] 'If any one understand my meaning.' There is a reference to *σύνεσις*, v. 60.

ἂν ἐρεῖ.] For *ἂν* with fut. cf. Goodwin, § 37. 2, Ol. I, 109, Isth. v. 59.

Mr Holmes (*Thesis*, p. 17) resolved *μαθὼν* into *εἰ μάθοι* and combined *ἂν* with the optative. (For *ἂν* in protasis cf. Goodwin § 50, note 2 (a)); but this is nothing but taking *ἂν* with the participle, as to the incorrectness of which process cf. Goodwin § 42, note 1. Hermann would read *δ' ἂν ἐρεῖ*.

69. *εἰ*.] Not hypothetical, but = *πότερον* after *ἐρεῖ*. The passage concerns the poet so intimately that I cannot think *ἔρχομαι* refers merely to the chorus. For *παρ μέλος*, 'untunefully,' cf. Ol. ix. 38, *καὶ τὸ καυχᾶσθαι παρὰ καιρὸν μανίαισιν ὑποκρέκει* cf. also *πλημμελῶ*.

ψάγιον.] So Vatican mss. supported by Hesychios. The poet recalls v. 69.

70. *Εὐξενίδα*.] Vocative.

ἀπομνύω.] Lat. *deiero*, 'I make oath as defendant,' 'I deny on oath.'

71. *τέρμα προβάς*.] I explained this phrase on Pyth. i. 44 without knowing that Mr Holmes (Feb. 23, 1867) had anticipated me, as also had Dr Pinder (*Der Fünfkampf der Hellenen*, Berlin, 1867), either following Mr Holmes or independently. It would seem that Pindar alludes to Sôgenes himself actually having discharged his spear in the pentathlon with his foot advanced be-

'Αντ. δ'.

θοῶν γλῶσσαν, ὃς ἐξέπεμψεν παλαισμάτων
αὐχένα καὶ σθένος ἀδιάντον, αἴθωνι πρὶν ἀλίῳ γυῖον
ἐμπεσεῖν.

εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.

75 ἔα με· νικῶντί γε χάριν, εἴ τι πέραν ἀερθεῖς 110
ἀνέκραγον, οὐ τραχὺς εἰμι καταθέμεν.

εἴρειν στεφάνους ἐλαφρόν· ἀναβάλεο· Μοῖσά τοι
κολλᾷ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμᾶ 115

yond the line which marked the beginning of the throw, and so having failed to gain the third victory was obliged to go on to the wrestling. Pindar often likens his verse to arrows and spears, cf. Ol. i. 112, and esp. Pyth. i. 44, *ἄνδρα δ' ἐγὼ κείνον | αἰνῆσαι μενοινῶν ἐλπομαι | μὴ χαλκοπάραιον ἄκονθ' ὥσειτ' ἀγῶνος βαλεῖν ἐξω παλαμᾶ δονέων, | μακρὰ δὲ βίψας ἀμευσάσθ' ἄντιους.* *ὄρσαι.*] Refers to the past, cf. Ol. ii. 92, 93 (Don.).

72. *ὅς, κ.τ.λ.*] 'Which (if thrown successfully) is wont to dismiss the sturdy neck (*hendiadys*) from the wrestling unbathed in sweat before the limbs encounter the blazing sun.' Don. says 'As most of the public games of Greece were celebrated in the hottest season of the year, and as the pentathlon in particular was contested in the full blaze of the noon-day sun (Pausan. vi. 24. § 1), when the heat was so oppressive that even the spectators could not endure it (see Aristot. *Problem.* 38, *Ælian.* V. H. xiv. c. 18); we may fully understand this allusion to the wrestling match, coupled with the *εἰ πόνος ἦν* which follows.' The aorist *ἐξέπεμψεν* is gnōmic.

The Schol. explains *προβάς* as = *ὑπερβαλὼν*, wrongly.

74. *εἰ πόνος ἦν.*] This proves that Sôgenes had wrestled, and

probably also been beaten in the foot race.

πλέον.] 'More abundantly.'

75. *ἔα με.*] 'Let me alone,' i.e. 'Fear not.'

76. *ἀνέκραγον.*] Idiomatic aorist referring to the immediate past. See note on Ol. viii. 54, *ἀνέδραμον*. The meaning of *πέραν ἀερθεῖς* is simply 'carried too far' with the usual metaphor of the *flights* of poetry. Cf. *supra*, v. 22, *Nem.* v. 21, *Aristoph. Pax*, 831.

τραχὺς.] 'Niggardly at paying my debt of praise.' Cf. Pyth. xi. 41. For infinitive cf. *Madv.* § 149.

77. *ἀναβάλεο.*] 'Strike up.' Cf. Pyth. i. 4. The poet makes as it were a fresh beginning. This one word is addressed to the musicians. Hermann renders *imponere tibi*, *Dis-sen expecta, morare*.

78. *ἐν τε.*] 'And therewithal.' On this passage the Schol. quotes *Frag.* 160 [170], *ὑφαίνω δ' Ἀμυθαοντίδαις ποικίλον ἀνδρημα*. Cf. *Nem.* viii. 15. This early allusion to elaborate goldsmith's work in which gold, ivory and white coral were blended is of great interest. 'For the Muse combines gold and therewithal white ivory and the lily blossom, having culled it from the dews of the sea.' Pape takes *λείριον* here for an adjective = *λείρος* (Hesych. *λεχνός*—*ώχρός*) = 'slender,' 'pale.'

καὶ λείριον ἄνθεμον ποντίας ὑφελούσ' ἑέρσας.

Ἑπ. δ'.

80 Διὸς δὲ μεμναμένος ἀμφὶ Νεμέα
πολύφατον θρόον ὕμνων δόνει
ἀσυχᾶ. βασιλῆα δὲ θεῶν πρέπει 120
δάπεδον ἂν τόδε γαρνέμεν ἀμέρα
ὀπί' λέγοντι γὰρ Αἰακόν νιν ὑπὸ ματροδόκοις γοναῖς
φυτεύσαι,

Στρ. ε'.

85 ἐμᾶ μὲν πολίαρχον εὐωνύμῳ πάτρα, 125
Ἡράκλεες, σέο δὲ προπρεῶνα μὲν ξεῖνον ἀδελφεόν τ'.
εἰ δὲ γέυεται
ἀνδρὸς ἀνὴρ τι, φαῖμέν κε γείτον' ἔμμεναι
νόφ' φιλήσαντ' ἀτενεῖ γείτονι χάρμα πάντων 130
ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
90 ἐν τίν κ' ἐθέλοι, Γίγαντας ὅς ἐδάμασας, εὐτυχῶς

80. ἀμφί.] 'With regard to.' Cf. Ol. ix. 13, Pyth. ii. 62.

81. δόνει.] Dissen observes that the metaphor is from spear-throwing, comparing Pyth. i. 44. ἄκοντα παλαμᾶ δονέων: but cf. Pyth. x. 39, παντᾶ δὲ χοροὶ παρθένων | λυρᾶν τε βοᾶν καναχαῖ τ' αὐλῶν δονέονται. For πολύφ. ὕμν. cf. Ol. i. 8.

82. ἀσυχᾶ.] Contrast this language with reference to an Aeolian ode sung to the lyre with that of Nem. iii. (v. 67) which was sung to flutes.

83. δάπεδον.] So mss. Mezger restores the mistake γάπεδον, which does not scan. Perhaps here and v. 34 δάπεδον = 'terrace.'

86. προπρεῶνα.] Connected with πραῦς, φίλος (?), Skt. √ pri, 'enjoy,' Zd. √ pri, 'love,' Goth. frijōn, 'to love,' frijonds, 'friend.' For προ- cf. πρόπας, προπάλαι, πρόκακος, πρόπωνος, προπρηγής. Don.'s connection with πρηγής, πρηών, pronus, is invalidated by the absence of any

evidence of such metaphorical usage in Greek.

γέυεται.] Delibat. Cf. Isth. i. 21. There is an old variant δέυεται.

87. γείτον', κ.τ.λ.] Cf. Hes. W. and D. 344, πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ. | ἔμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ. Alkman, Frag. 50 [60], μέγα γείτονι γείτων.

88. χάρμα.] 'Delight,' 'blessing,' as in Ol. ii. 19.

89. ἀνέχοι.] Cf. Soph. Ajax, 212 and Prof. Jebb's note. 'Should be constant to neighbourly relations.' mss. read ἂν ἔχοι. The text is due to Thiersch. Cookesley has an inapposite note on the omission of ἂν with the optative. Holmes puts a full stop after ἀνέχοι, taking it with εἰ 'for the simple expression of a wish,' like the Euripidean εἰ μοι γένοιτο. I cannot think that a wish could be expressed here just before the wish v. 98.

90. ἐν τίν.] 'Under thy protec-

ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
 θυμὸν προγόνων εὐκτήμονα ζαθέαν ἀγνίαν. 135
 Ἄντ. ε΄.

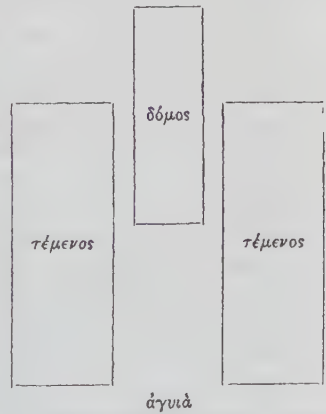
ἐπεὶ τετραόροισιν ὦθ' ἀρμάτων ζυγοῖς
 ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός.
 ὦ μάκαρ,
 95 τὴν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν 140
 κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν
 ἀμαχανίαν δυσβάτων θαμὰ διδόμεν.

tion,' 'in dependence on thee.' Cf. Soph. *Aiaz*, 519, ἐν σοὶ πᾶς ἔγωγε σῶζομαι, and Prof. Jebb's note.

ἐθέλοι.] Equal to μέλλοι; or should we render—'would be willing to cherish an obedient mind towards his father and so to go on dwelling happily,' &c.? I.e. the neighbourhood of Hérakles' temple is enough to keep Sôgenes contentedly at home tending his father in his old age, rather than ranging in quest of adventures like Hérakles who subdued the Giants. For the advice to the youthful victor to honour his father cf. *Pyth.* vi. 19—27.

93, 94. 'For that he hath his house between thy precincts as a four-horse chariot is between its yoke horses, (having one) on either hand as he goes.' It is a mistake to suppose that four-horse chariots had two poles or two yokes, as art proves the reverse; but Euripides' phrase τετράζυξ ὄχος shows that ζύγα was used catachrestically for horses. The genitive ἀρμάτων gives us the word in the simile corresponding to δόμον, and the phrase ἰὼν shows that either the road to the house was between temples, or else the street in which the house stood had temples on the opposite side. Either the preposition ἐν is used loosely or else the poet was thinking of the pole as part of the

chariot. The annexed hypothetical diagram fulfils the conditions of



the simile sufficiently. Or, does ἐν here = 'hard by,' the house being divided from the τεμένη by a narrow street, the τεμένη extending farther than the house on either side, even as four horses occupy a space wider than the car? Mr Postgate explains the simile differently. Note that ἔχει...ἰὼν is a variation of the common construction ἐστι τὰ τεμένη ἐξ ἀμφ. χειρὸς ἰόντι.

97. From this passage and from

εἰ γάρ σφισιν ἐμπεδοσθένεα βίοντον ἀρμόσαις 145
 ἦβα λιπαρῶ τε γήραϊ διαπλέκοις
 100 εὐδαίμον' ἔόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ
 'Επ. ε'.

γέρας τό περ νῦν καὶ ἄρειον ὄπιθεν.
 τό δ' ἐμὸν οὐ ποτὶ φάσει κέαρ 150
 ἀτρόποισι Νεοπτόλεμον ἐλκύσαι
 ἔπеси ταῦτά δὲ τρὶς τετράκι τ' ἀμπολεῖν
 105 ἀπορία. τελέθει, τέκνοισιν ἄτε μαψυλάκας Διὸς Κό-
 ρινθος. 155

v. 60 it would seem that Theæriôn laboured under some bodily ailment or infirmity.

98. σφισιν.] Sôgenes and Theæriôn.

99. διαπλέκοις.] 'Carry on to the end.'

101. 'The present victory and a nobler one (at Delphi or Olympia) afterwards.'

The notion of Delphi in ἄρειον brings the poet back to Neoptolemos.

103. ἐλκύσαι.] 'That I have maltreated;' like beasts worrying a corpse. Cf. *Il.* xvi. 394, 558.

104. ταῦτά, κ.τ.λ.] 'To work over the same ground three or four times argueth lack of inventive power, like Διὸς Κόρινθος foolishly repeated to children.' This was probably the burden of a popular nursery ditty. Cf. Aristoph. *Ranae*, 439, *Ecl.* 828. Müller, *Dor.* i. p. 88 *Transl.* 2nd ed. p. 96 and von Leutsch, *Paroem. Gr.* ii. p. 368, give the historical account of the origin recorded by the Schol., namely that ambassadors from

the Bakchiadae sent to invite the Megarians to resume their allegiance, at last said *δικαίως στενάξει ὁ Διὸς Κόρινθος εἰ μὴ λήψοιτο δίκην παρ' ὁμῶν*. Whereupon they were pelted, and in an ensuing fight the Megarians urged each other to strike τὸν Διὸς Κόρινθον. The proverb is said to refer ἐπὶ τῶν ἄγαν σεμνυνομένων καὶ δειλῶς ἀπαλαττόντων; an explanation which is not supported by Pindar. Some editors seem to take *μαψυλάκας* as nom. sing. = 'a silly babbler,' but the construction with ἄτε after ἀμπολεῖν would be the accusative, and the only possible construction for the nom. sing. is to make *μαψυλάκας* agree with Κόρινθος, which I believe to be right. The Schol. Vet. explains ὥσπερ παρὰ νηπίοις τοῖς τέκνοις as though the reading had been *μαψυλάκας*, or else the interpretation last given was intended. The phrase in this case is regarded by the poet as the agent in the vain repetition of itself; for such a form as *μαψ.* could hardly be passive in meaning.

NEMEA VIII.

ON THE VICTORY OF DEINIS OF AEGINA IN THE SHORT
FOOT-RACE.

INTRODUCTION.

DEINIS, the son of Megas, of the family of the Chariadae (*v.* 46), of Aegina, had, like his father, been twice victor in the stadium at Nemea. From the allusion to Sparta in *vv.* 9—12, I think that this second victory was won during the troubles of Sparta with the Mes-sénians and Helots which began B. C. 464, and before the war between Athens and Aegina, B. C. 458. From *v.* 20 I infer that this ode was composed just before the Seventh Nemean, and hence I regard it as probable that this victory falls in OL. 79, either B. C. 463 or 461. The victor's father was dead (*v.* 44) at this time. From the opening lines addressed to the goddess of youthful bloom and young desire, though to be sure they lead up naturally to the birth of Aeakos, and from the prominence given to unfair preference and misrepresentation, it may be gathered with some slight probability that Deinis had recently been an unsuccessful suitor, and that his rival's friends had brought unfair influence to bear in the matter. However Prof. Jebb's remarks in his introduction to his edition of *Aíax*, p. viii., are very much to the point. 'For a special reason not difficult to conjecture, Ajax was rather a favourite with Pindar. Not a few of the great men whose praises Pindar sang must have had skeletons in their closets. The chariot-race, the foot-race, the boxing and wrestling matches might have gone well, on the whole, for them and for their forefathers. But every family which had furnished a long series of competitors at the great festivals would be likely to have its grievances; its tradition of the ancestor who was beaten by a doubtful neck; its opinion about that recent award in which the

judges had shown such scandalous partiality for their fellow-townsmen. In such cases it would be consoling to remember that a hero second only to Achilles had been defrauded by a corrupt tribunal of the prize which was his due. The complimentary poet might flatter his patron's self-complacency by comparing him to great and successful heroes; but he might also chance to soothe feelings of a less agreeable kind by the mention of Ajax, so unsuccessful and yet so great.' The ode was sung on the occasion of the dedication of Deinis' crown at the temple of Aeakos (v. 13).—The harmony is Lydian (v. 15), the measures chiefly Dorian. The apparent cretic after the first double trochee of the last strophic line is equivalent, most probably, to an epitrite, the last long syllable being long by nature or by a nasal, and being produced a double time. This syllable in no case ends a word in this ode. There is more break than usual between the metrical divisions of this ode.

ANALYSIS.

vv.

- 1—3. The goddess of young desire is sometimes kind, sometimes cruel.
- 4, 5. One must be content to be moderate and attain one's nobler desires.
- 6—8. The marriage and offspring of Zeus and Aegina was blest.
- 8—12. Aeakos was much courted by heroes.
- 13—16. Dedication of ode and crown to Aeakos.
- 17, 18. Prosperity granted by the gods is comparatively lasting, such, for instance, as that of Kinyras of Cyprus.
- 19. I pause like a runner preparing to start.
- 20, 21. For anything new provokes envious criticism.
- 22—32. For envy attacks the noble as in the case of Aias and the arms of Achilles.
- 32—34. Detraction existed of old.
- 35—39. Far be this from the poet, who hopes to win fame and popularity by straightforward plain speaking.
- 40—44. Excellence and the joy of victory are enhanced by song.
- 44—50. The poet cannot restore Megas to life, but he can rear a monument to father and son and assuage pain.
- 50, 51. The antidote of song is as old as the poison of detraction.



Στρ. α'.

“Ωρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων,
 ἅτε παρθενητοῖς παίδων τ' ἐφίζουσα γλεφάροις,
 τὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάξεις, ἕτερον
 δ' ἐτέραις. 5
 ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον
 5 τῶν ὑρείωνων ἐρώτων ἐπικρατεῖν δύνασθαι.

Ἀντ. α'.

οἶοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφε-
 πόλησαν 10

Κυπρίας δώρων' ἐβλασταν δ' υἱὸς Οἰνῶνας βασιλεὺς
 χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ λιτά-
 νευον ἰδεῖν

ἀβοατὶ γὰρ ἡρώων ἄωτοι περιναietaόντων 15

1. Ὠρα.] Goddess of puberty. Cf. Aesch. Suppl. 973 (P), quoted Nem. v. 6. For the double genitive cf. Ol. i. 94, τῶν Ὀλυμπιάδων ἐν δρόμοις | Πέλοπος. Pyth. ix. 39, κρυπταὶ κλαῖδες ἐντι σοφᾶς πειθοῦς ἱερᾶν φιλοτάτων.

2. Cf. Soph. Ant. 795, νικᾷ δ' ἐναργῆς βλεφάρων ἡμερος εὐλέκτρον νύμφας.

3. ἀνάγκας χερσὶ.] Cf. Pyth. iv. 234, ἀνάγκας ἐντεσιν, Pyth. xi. 34, δόμους ἀβρότατος.

ἐτέραις.] Euphemistic for ἐγχείρας. Cf. Pyth. iii. 34, Eur. Herc. F. 1238, also the similar use of ἄλλος. The poet means violent or thwarted passion.

There is a zeugma in the construction of βαστάξεις, which first means to carry in fondling fashion and then to enfold in a tight grip. We can render by 'bear along' in both cases, but I do not think ἐγχείρας χερσὶ βαστάξεις would stand alone.

4. ἀγαπατὰ.] For plur. cf. Pyth. i. 34, Nem. iv. 71.

καιροῦ.] 'Without having transgressed the bounds of moderation.'

5. ἐπικρατεῖν.] 'To get secure possession of his nobler objects of desire.'

6. οἶοι.] I. e. ἀπειλῶνες.

ποιμένες, κ. τ. λ.] I. e. ἔρωτες.

7. υἱός.] Aeakos.

Οἰνῶνας.] Old name of the island before the nymph Aegina gave her name to it.

8. πολλά.] Cf. Nem. v. 31, and the Homeric πολλά λίσσεσθαι. Dissen interprets πολλάκις, but Don. rightly observes that 'the secondary idea of frequency' is contained in λιτάνευον.

ἰδεῖν.] 'That they might behold him.' Do not take νιν as primarily the object of ἰδεῖν.

9. ἀβοατὶ.] Generally rendered 'unbidden,' 'unsummoned,' but 'without fighting,' = ἀμαχητὶ, seems to be more in accordance with analogy and with the meanings of βοή.

ἄωτοι.] 'The flower.' Cf. Ol. ii. 7.



10 ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἐκόντες,

Ἐπ. α'.

οἳ τε κρανααῖς ἐν Ἀθάναισιν ἄρμοζον στρατόν, 20

οἳ τ' ἀνὰ Σπάρταν Πελοπηϊάδαί.

ἰκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας

ἀστών θ' ὑπὲρ τῶνδ' ἄπτομαι φέρων

15 Λυδῖαν μίτραν καναχηδὰ πεποικιλμέναν, 25

Δελνίος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον
ἄγαλμα.

σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρ-
μονώτερος·

Στρ. β'.

ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντία ἐν ποτε

Κίπρῳ.

30

ἵσταμαι δὴ ποσσὶ κούφοις, ἄμπνέων τε πρὶν τι φάμεν.

12. According to the myths the Pelopids of Sparta (Menelâos) were not contemporary with Aeakos, and it is therefore possible that Pindar refers to an unknown myth, but perhaps he was tempted into an anachronism by a wish to allude to recent overtures by Sparta for help against the Messênians, B.C. 364—362.

13—15. The crown won by Deinis was being dedicated with the poet's crown of song at the temple of Aeakos.

15. *καναχηδὰ*. Cf. Pyth. x. 39, *καναχαὶ αὐλῶν*, Soph. *Trach.* 641, *αὐλὸς οὐκ ἀναρτοῖαν ἰάχων καναχὰν ἐπάνεισαν*. Hésiod uses this adverb. For the metaphor cf. *Frag.* 160 [170], *ὑφαίνω δ' Ἀμυθαιονίδαις ποικίλον ἄνδημα*, quoted by the Schol. on *Nem.* vii. 78 (115). The *μίτρα* here and in *Ol.* ix. 84 means the whole crown, but was properly the twisted woollen fillet (*εὐμαλλον μίτραν*, *Isth.* iv. 62) by which the leaves or sprays of the wreath were kept together.

16. *δισσῶν*.] Refers both to Deinis and his father, as is proved by *vv.* 47, 48, *ποδῶν εὐωνύμων δις δὴ δυοῖν* 'the feet illustrious on two occasions of two (Chariadae).'

Νεμεαῖον ἄγαλμα.] 'A celebration of Nemean victories in two foot-races.'

17. *σὺν θεῷ*.] 'By the aid of a god,' i.e. of Aeakos or of Zeus for Aeakos' sake. For *φυτευθεὶς*, cf. *Pyth.* iv. 69, *φύτευθεν τιμαί*. The comparative *παρμονώτερος* implies the sentiment of *Pyth.* iii. 105, 106, *ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται ἄπλετος εὐρ' ἂν ἐπιβρίσαις ἐκπῆται*. vii. 20. For the idea cf. *Frag.* 111 [29], *εὐδαιμόνων | δραπετάς οὐκ ἔστιν ὄλβος*. Render *παρμον*. 'maketh longer stays,' after Sir J. Suckling. 'Love with me hath made no stays' [Mr Fanshawe].

18. *ὅσπερ*.] 'Ὀλβος is here personified, though not so in the preceding line. For *Kinyras* cf. *Pyth.* ii. 15—17.

19. *ἵσταμαι*.] 'I stay on tip-toe,' i.e. poising myself and taking



20 πολλὰ γὰρ πολλᾷ λέλεκται νεαρά δ' ἐξευρόντα δόμεν
 βασάνῳ
 ἐς ἔλεγχον, ἅπας κίνδυνος· ὄψον δὲ λόγοι φθονε-
 ροῖσιν· 35
 ἄπτεται δ' ἐσλῶν αἰεί, χειρόνεσσι δ' οὐκ ἐρίζει.
 Ἄντ. β'.
 κείνος καὶ Τελαμῶνος δάψεν υἱόν, φασγάνῳ ἀμφικυλί-
 σαις. 40
 ἦ τιν' ἄγλωσσον μέν, ἦτορ δ' ἄλκιμον, λάθα κατέχει

breath before the start, in the attitude of the cast of 'A girl starting for a foot race' in the Fitzwilliam Museum. The phrase *κούφα βιβῶντα*, 'with light tread,' 'tripping lightly,' Ol. xiv. 15, is not quite the same. The body of the ode begins here, the first eighteen verses being dedicatory to Aeakos.

20. 'Many tales have several versions; but when one has discovered new points it is utterly hazardous to submit them to the touchstone for assay; for discussions are toothsome to the envious, and envy ever fastens on to the noble, but contends not against the mean. It did rend even the son of Telamon by forcing him on to his sword.'

It would appear that Pindar invented himself (or gave currency to an Aeginetan version of) the detail of the myth of the κρίσις ὅπλων which attributed the defeat of Aias to unfair means, which version is adopted by Sophokles, *Ajax*, 1135, where Teukros says to Menelâos *κλεπτῆς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης*. In the earlier ode, Isth. iii., in which the fate of Aias is mentioned, Odysseus' τέχνα defeats the better man, but no underhanded proceedings in connection with the decision are suggested. In Nem. vii. the unfair

character of the voting is insinuated, and I am therefore disposed to date Nem. viii. before Nem. vii. See on v. 12.

21. λόγοι.] 'Discussion.' Dissem, *Deliciae vero sunt verba quae dicant inuitis quaerentibus quod reprehendant*; Don., Cookesley, Paley, 'praise.' Markland goes too far in regarding λόγοι here and in Eur. *Suppl.* 565 as = ψόγοι. It is rather 'criticism'; the neutral term getting a colour from the preceding clause.

For the extraction of φθόνος from φθονεροῖσιν cf. Nem. vii. 9, 10, which however is a simple case of a plural subject got out of a singular noun of multitude. Not very unlike is Nem. iv. 3, *πόνων κεκρυμένων...νιν* (τὸν νικῶντα). For the sentiment cf. Soph. *Ajax*, 157, *πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει*, Pyth. vii. 19, xi. 29, *infra*, v. 34.

23. ἀμφικυλίσας.] Cf. Hom. *Il.* viii. 86, *κυλινδόμενος περὶ χαλκῷ*, 'transfixed by the bronze,' Soph. *Ajax*, 828, (με) *πεπτώτα τῷδε περὶ νεορράντῳ ἔλφει*, 899, *φασγάνῳ περιπτυχῆς*. The slang 'to get outside a glass of beer,' &c. is a similar idiomatic inversion.

24. Cf. *Il.* xii. 824, *Ἄϊαν ἀμαρτοεπὲς βονγάει, ποῖον ἔειπες. κατέχει.* 'Encompasses,' 'overwhelms.' Cf. Ol. vii. 10, Pyth. i. 96, Soph. *Ajax*, 415.

25 ἐν λυγρῷ νείκει· μέγιστον δ' αἰὼλῳ ψεύδει γέρας ἀντέ-
ταται.

κρυφαίαισι γὰρ ἐν ψάφοις Ὀδυσσῇ Δαναοὶ θεράπευ-
σαν· 45

χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.
Ἐπ. β'.

ἦ μὲν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροῦ
ἔλκεα ῥῆξαν πελεμιζόμενοι 50

30 ὑπ' ἀλεξιμβρότῳ λόγχῃ, τὰ μὲν ἀμφ' Ἀχιλεὶ νεοκτόνῳ,
ἄλλων τε μόχθων παμφθόροισιν ἐν

ἡμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι, 55
αἰμύλων μύθων ὁμόφοιτος, δολοφραδῆς, κακοποιὸν
ὄνειδος·

ἂ τὸ μὲν λαμπρὸν βιάται, τῶν δ' ἀφάντων κῦδος
ἀντείνει σαθρόν.

Στρ. γ'.

35 εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύ-
θους 60

25. ἀντέταται.] 'The greatest prize has been *held out to*,' conferred upon, not 'held up,' 'proposed.' For perfect cf. Ol. i. 53, Nem. iii. 84.

27. φόνῳ.] 'Invited the grip of violent death.' Cf. Hes. *W. and D.*, 413, ἀτρησι παλαίει.

28. ἦ μὲν.] 'Yet verily.' ἀνόμοιά γε.] Though Odysseus was perhaps equal to Aias, or almost equal, according to the terms of the contest for the arms, in battle 'at least they made far different wounds gape (or 'gush [with blood]') on the warm flesh of foemen (*dat. incommodi*) when hard pressed, &c.' That is to say in battle Aias was very superior to Odysseus.

29. πελεμιζόμενοι.] So Schol. Vet. mss. πολέμις.

30. μὲν—τε.] Cf. Ol. iv. 15. The poet refers to exploits not related

in our Iliad, but probably from the ballads which formed the *Aethiopsis* of Arktinos. From the frequent mention of Memnōn this group of legends seems to have been a favourite either with Pindar or with the Aeginetans. Of course the fight with Hektōr, *Il.* xiv. 402, may have been in the poet's mind among the ἄλλων μόχθων.

32. ἐχθρὰ, κ.τ.λ.] 'Fell detraction then (as may be inferred from the above-mentioned instance) existed even of old.'

33. δολοφραδῆς, κ.τ.λ.] 'Deviser of guile, mischief-making calumny.'

34. Cf. Apollod. (Brunck, *Gnom.*) iv. 12, πρὸς γὰρ τὸ λαμπρὸν ὁ φθόνος βιάζεται | σφάλλει τ' ἐκείνους οὓς ἂν ὑψώσῃ τύχη; and for βιάται, *Od.* xi. 503, οἱ κείνων βιάωνται ἔργουσιν τ' ἀπὸ τιμῆς (Dissen). For ἀφάντων cf. *Pyth.* i. 84, xi. 30. Render

ἀπλόαις ζωᾷς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὗχονται, πεδίου
δ' ἕτεροι

ἀπέραντον' ἐγὼ δ' ἀστοῖς ἰδὼν καὶ χθονὶ γυῖα καλύ-
ψαιμ', 65

αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

Ἄντ. γ'.

40 αὐξεται δ' ἀρετά, χλωραῖς ἐέρσαις ὡς ὅτε δένδρεον
ἄσσει,

ἐν σοφοῖς ἀνδρῶν ἀερθεῖς' ἐν δικαίοις τε πρὸς ὑγρὸν 70

'which doth violence to the illustrious, but sets up a rotten notoriety of the obscure.' Lit. *ἀντελεῖ* *σαθρόν* = rears on a rotten foundation.

36. *ἐφαπτοίμαν*.] For the dat. of something realised cf. Pyth. viii. 60, *μαντευμάτων ἐφάψατο συγγόνοισι τέχναίς*, Ol. i. 86, *ἐφάψατο ἔπεισι*; for the genitive of something not actually realised cf. Nem. ix. 47, Ol. ix. 12, *οὔτοι χαμαιπετέων λόγων ἐφάψεται*, where the meaning is the same in other respects as in Ol. i. 86, L. and S. notwithstanding, while in Pyth. viii. 60 the verb means precisely the same as Ol. i. 86, i.e. 'make use of.' In Nem. ix. 47 the meaning is 'attain,' here it is 'keep to.' Cf. *ἔσχον*, 'I got,' *ἔχω*, 'I keep.' The word illustrates the relation of *χράμαι*, *use*, to the *χ* of *χεῖρ* and *χράω*, *κραῖω*, *κραίνω*, *graze*. For metaphor cf. Ol. i. 115, Nem. i. 25, ix. 47.

κλέος | μὴ τὸ δύσφαμον.] 'A reputation—not that disgraceful one.' The τὸ refers back to τῶν ἀφάντων σαθρὸν κῦδος.

37. *εὗχονται*.] For suppression of *οἱ μὲν* cf. Il. xxii. 157, *τῇ ῥα παραδραμέτην, φεύγων ὃ δ' ὀπισθε διώκων*, Eur. *Iph. Taur.* 1350, *κοντοῖς δὲ πρόφραν εἶχον' οἱ δ' ἐπωτῶν ἀγχυρὰν ἐξανήπτον*. For sentiment cf. Frag. [206] 242.

38. *ἐγὼ*, κ.τ.λ.] 'But for me, may I even till death prove a favourite with my fellow-citizens for praising the praiseworthy and scattering censure on wrongdoers.' The aorist participle *ἰδὼν* = 'as an established favourite'; or is it the participle of the gnōmic aorist? cf. Nem. i. 62, vii. 3. With many misgivings I have not adopted Shilleto's explanation given on Thuk. i. 90 § 3, *δράσαντές τι καὶ κινδυνεύσαι*, 'do something if they must risk their lives'—in effect, 'may I please ..., if I die for it.' He compares Aesch. *Choëph.* 438, *ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν*, Soph. *El.* 1079. Here, however, the idea of death is not involved in that of *pleasing*.

40. *χλωραῖς*.] Cf. O. and P. p. xxxv, Frag. 99 [87], note.

ἄσσει.] mss. *ἀίσσει* | σοφοῖς. The text is Böckh's.

41. 'When exalted to the elastic air of heaven among men who love song and justice. Many are the uses of friends. Most important is help in regard to toilsome achievements. While the delight (of success and rest) seeks to get evidence set before men's eyes.' I.e. in the first flush of triumph men long for perpetual commemoration of their exploits. Though substantial help is most important

αἰθέρα. χρεῖται δὲ παντοῖαι φίλων ἀνδρῶν τὰ μὲν
ἀμφὶ πόνοις

ὑπερώτατα μαστεύει δὲ καὶ τέρψις ἐν ὕμμασι θέσθαι
πίστιν. ὦ Μέγα, τὸ δ' αὖτις τεῶν ψυχὰν κομίζαι 75
Ἐπ. γ'.

45 οὐ μοι δυνατόν κενεῶν δ' ἐλπίδων χαῦνον τέλος
σεῦ δὲ πάτρα Χαριάδαις τε λάβρον
ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐνύμων 80
δις δὴ δυοῖν. χαίρω δὲ πρόσφορον
ἐν μὲν ἔργῳ κόμπον ἰεῖς, ἐπαιδαῖς δ' ἀνὴρ
50 νώδυνον καὶ τις κάματος θῆκεν ἦν γε μὰν ἐπικώμιος
ὕμνος 85
δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τὰν τε
Καδμείων ἔριν.

as leading to success, yet success cannot be enjoyed unless one gets lasting credit for merit by confirmation or proof of song. Dissen cites *Ol. x. 5*, *μελιγάρυες ὕμνοι | ὑστέρων ἀρχαὶ λόγων | τέλλεται καὶ πιστὸν ὄρκιον μεγάλας ἀρεταῖς*, *Ovid, Ex Pont. i. 5, 32*, *sumque fides huius maxime vocis ego*.

45. Cf. *Pyth. ii. 61*, *χαῖνα πρᾶ-
πιδι παλαιμονεῖ κενεά*.

46. *Χαριάδαις τε.*] Dissen thinks that the *φρατρία* of the Chariadae included the *πάτρα* of Deinis; but perhaps *τε* is explanatory as in *Aesch. Ag. 10, 210, 1503, Eum. 107*.

λάβρον.] Cookesley would read *τ' ἐλαφρόν* = 'it is easy,' comparing *Nem. vii. 77*. Schneider proposed *λαμπρόν*. I think the text should be kept. Here as elsewhere Pindar may have recorded a rare meaning akin to which is that of *λόφος*, 'neck,' being secondary. Cf. the use of *θοός*, *Frag. 139*, *πίτναντες θοῶν κλίμακ' ἐς οὐρανὸν αἰπὸν*.

47. (I can) uprear a lofty stèle of song on behalf of the twice illustrious feet of two men. Cf. *supra, v. 16*.

49. *ἐν ἔργῳ.*] 'On the occasion of an exploit.'

50. *καὶ τις.*] For the position of *τις* cf. *Pyth. i. 52*. The poet is meant; his ode is a proper expression of triumph, while at the same time it is a spell to soothe physical pain. For sentiment of *Nem. iv. 4*.

θῆκεν.] Gnômic aorist.

γε μάν.] 'Nevertheless,' i. e. this is no new thing, for though detraction existed in olden time (*v. 32*) there also existed the antidote of laudatory poetry even before the foundation of the Nemean games by Adrastus when his host set out against Thebes. There is a double opposition: the antiquity of his art opposed to present effort of the poet, and the beneficent art itself opposed to coëval detraction.

51. *ἤδη.*] 'Already' = ἤδη.

NEMEA IX.

ON THE VICTORY OF CHROMIOS OF AETNA WITH THE
FOUR-HORSE CHARIOT IN THE PYTHIA AT SIKYON.

INTRODUCTION.

For Chromios see Introduction to Nem. I. In this victory Chromios won a crown (*vv.* 52, 53) and silver bowls (*v.* 51). The ode was composed some time after the victory (*v.* 52) soon after the founding of Aetna, i.e. B.C. 474 or 472 (*v.* 2). As Pindar seems to have been present the latter date is preferable.

The rhythm is Dorian and the ode is processional, accompanied both by lyre and flute (*v.* 8).

ANALYSIS.

vv.

- 1—5. Invocation to the muses to inspire the chorus to celebrate Chromios' victory in games sacred to Lêtô and her children.
- 6, 7. Let not a deed of prowess sink into oblivion.
- 8, 9. Strike up with lyre and flute in honour of the games instituted by Adrastos.
- 9—27. Myth of the Seven against Thebes concluding with the flight and engulfing of Amphiaraós.
- 28—32. Prayer that Zeus may grant lasting peace, civil order and glory in games to the Aetnaeans.

vv.

- 32—34. They are fond of horses and, strange to say, are above considerations of gain or economy in their ambition.
 34—39. Chromi⁹s is a mighty warrior such as few besides.
 39—43. As Hektôr by Skamandros, so Chromios by Helôros got glory, and elsewhere too by land and sea.
 44. He has earned a peaceful old age.
 45—47. He has been blessed with riches and honour.
 48, 49. The banquet loves peace; fresh victory is enhanced by song, which is inspired by the bowl.
 50—53. Let the prize bowls be filled with wine.
 53—end. Zeus is invoked to note the excellence of the poet's minstrelsy.

Στρ. α'.

Κωμάσομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μοῖσαι,
 τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι ξείνων
 νενίκανται θύραι, 5
 ὄλβιον ἐς Χρομίον δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον
 πράσσεται.
 τὸ κρατήσιππον γὰρ ἐς ἄρμ' ἀναβαλῶν ματέρι καὶ
 διδύμοις παιδεσσιν αὐδὰν μανύει 10

1. Κωμάσομεν.] For the future tense referring to the time of recitation cf. Pyth. ix. 89, xi. 10. Böckh and others make this and *δρσομεν* conjunctives, Don. on v. 43 *deliberative futures*, a needless distinction.

2. ἀναπεπταμένοι.] 'Flung back.' ξείνων.] For the gen. cf. Soph. *Aias*, 1353, κρατεῖς τοι τῶν φίλων νικήμενοι, Eur. *Med.* 315, συνησόμεσθα, κρεισσόνων νικήμενοι, *Madv.* § 64.

For the hospitality of Aetna cf. Pyth. i. 38; of Chromios cf. *Nem.* i. 19—25. The Schol. on Aristoph. *Acharn.* 127, τοῦσδε ξενίζειν οὐδέποτε ἴσχει γ' ἡ θύρα, has come down to us with the strange misquotation

of this passage—ἐνθ' ὅρα πεπταμέναι ξείνων ἔνεκεν τῶν θύρων.

3. πράσσεται.] Cf. Ol. iii. 7 for the phrase, in which the ode is regarded as a debt. The majority of mss. and editors read *πράσσετε*, but it is not easy to see who is meant, as the Muses do not *claim* songs but inspire, and so forth. For the addition of ἐπέων cf. *infra*, v. 7, and *Nem.* vii. 16. The ἀλλ' favours the reading *πράσσεται*. The chorus must discharge their obligation of minstrelsy before partaking of Chromios' hospitality.

4. κρατήσιππον.] 'Team-vanquishing,' according to analogy probably, but cf. Pyth. ix. 86. ματέρι, κ.τ.λ.] In honour of

5 Πυθῶνος αἰπυνᾶς ὁμοκλάρους ἐπόπταις.

Στρ. β'.

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένοι ἐσλὸν
μὴ χαμαὶ σιγῇ καλύψαι θεσπεσία δ' ἐπέων
καύχαις αἰοιδὰ πρόσφορος. 15

ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ'
αὐτὰν ὄρσομεν

ἱππίων ἄθλων κορυφάν, ἅτε Φοίβῳ θῆκεν Ἄδραστος
ἐπ' Ἀσωποῦ ρέεθροις ὧν ἐγὼ 20

10 μνασθεὶς ἐπασκῆσω κλυταῖς ἥρωα τιμαῖς,

Στρ. γ'.

ὅς τότε μὲν βασιλεύων κεῖθι νέαισί θ' ἑορταῖς 25

ἰσχὺς τ' ἀνδρῶν ἀμίλλαις ἄρμασί τε γλαφυροῖς ἄμ-
φαινε κυδαίνων πόλιν.

Lêto and Apollo and Artemis. Cf. Pyth. iv. 3.

μανύει αὐδάν.] 'He gives the signal for a strain.' The seeming interpretation of αὐδάν by the Schol., τὸ θανμάζεσθαι, may have been due to a false reading ἀγαν or to a true παίδεσσ' ἀγασθαι. Anyhow the meaning of μανύει is singular.

6. For sentiment cf. Pyth. ix. 93—96, Frag. 98 [86].

τετελεσμένοι, κ.τ.λ.] 'Hide not by silence in abasement the achievement of a deed of prowess.' For the infinitive clause cf. Pyth. ii. 24. For the participle cf. Ol. ix. 103, Isth. vii. 12, Nem. vi. 2.

ἐσλόν.] Used in this sense Nem. v. 47, and almost = 'victories,' 'prizes,' Pyth. viii. 73. Cf. the poet's use of ἀρετή, Nem. v. 53.

7. ἐπέων.] Prof. Paley rightly takes this gen. after αἰοιδά; otherwise we have a rapid truism.

καύχαις πρόσφορος.] 'Is well adapted for loud acclaim.' Cf. Ol. ix. 38, and for sentiment Ol. xi. 91—96. mss. give καύχας, which Mommsen reads. The genitive

καύχας might be like ἀνάγκας, Nem. viii. 3, and qualify ἐπέων αἰοιδά, but πρόσφορος without a dative is awkward. Kayser, Rauchenstein and von Leutsch alter ἐπέων, which it is true may have come from v. 3 and is not wanted. I would suggest θεσπεσία δ' ἐρέω καύχας αἰοιδά πρόσφορος, 'But I will utter loud praises meet for divine minstrelsy.'

8. ἀλλ'.] Resumptive, going back to vv. 4, 5. Cf. Ol. iv. 6.

βρομίαν.] 'Pealing' (Myers). Cf. Nem. xi. 8, λύρα δέ σφι βρέμεται καὶ αἰοιδά. The root βρεμ properly denotes deep sound or great body of sound.

ἐπ' αὐτὰν ἰ. δ. κορυφάν.] 'For the very prime of contests with horses.' The phrase refers to four-horse chariot races generally.

9. Ἀσωποῦ.] For this stream, which flowed on the east of Sikyôn, cf. Nem. iii. 4.

12. ἄρμασι.] Böckh and Dissen take this dative as dependent on ἀμιλλαις, comparing Ol. v. 6. Cf. also Pyth. vi. 17.

γλαφυροῖς.] 'Carved.' Böckh.

ἀμφαινε κυδαίνων.] Both these

φεῦγε γὰρ Ἀμφιάρηόν τε θρασυμήδεα καὶ δεινὰν
 στάσιν 30
 πατρώων οἰκῶν ἀπὸ τ' Ἀργεος ἀρχοὶ δ' οὐκ ἔτ' ἔσαν
 Ταλαοῦ παῖδες, βιασθέντες λῦα.
 15 κρέσσων δὲ καππαίνει δίκαν τὰν πρόσθεν ἀνήρ. 35
 Στρ. δ.
 ἀνδροδάμαντ' Ἐριφύλαν, ὄρκιον ὡς ὅτε πιστόν,
 δόντες Οἰκλείδα γυναῖκα, ξανθοκομᾶν Δαναῶν ἔσαν
 μέγιστοι δὴ τότεν. 40

words are elsewhere (Pyth. ix. 73, Ol. xi. 66) used of victors; but here of the ἀγωνοθέτης Adrastus, who conferred distinction upon Sikyon, the city whither he fled from Argos when expelled by Amphiaraios' faction, by instituting sacred games there. Pindar ignores the fact that Kleisthenes had suppressed Adrastus' games and substituted the Pythia in which Chromios gained his victory.

13. φεῦγε.] 'Had fled.' Lit. 'was in flight from.'

14. Ταλαοῦ παῖδες.] Adrastus and his brothers Parthenopaeos, Pronax, Mekisteus and Aristomachos; these were descendants of Bias, Amphiaraios of Melampus, Kapanews of Proetos.

λύα.] Cf. Hésych. λύα· στάσις. Meaning at first, no doubt, not faction generally, but a struggle for deliverance from oligarchy or monarchy.

15. κρέσσων.] 'Of superior intelligence.' Cf. Xen. Mem. i. ch. ii. §§ 16 and 47, and perhaps Pyth. v. 102, κρέσσονα μὲν ἀλίκιαν | νόον φέρβεται. A Schol. interprets κρείσσων φανεὶς καὶ συνετώτερος.

καππαίνει.] For καταπαίνει. For the assimilation cf. Ol. viii. 38.

δίκαν.] 'Quarrel' generally. The whole line is a gnômê, condemning protracted litigation and here applied metaphorically. I have fol-

lowed most editors; as it seems to me that this line must refer to what follows on account of the asyndeton (or τ') in the next line and the fact that δόντες refers to the same subject as βιασθέντες. There is however a difficulty about τὰν πρόσθεν, which one Schol., Thiersch and Mezger avoid by explaining 'For a stronger man putteth an end to the former right (of sovereignty)'; i. e. might goes before right. But it does not seem to be the poet's cue to suggest that Amphiaraios was a better man than Adrastus; while τὰν πρόσθε quite applies to the quarrel in question, which was of long standing at the time of the reconciliation, and of which the acutest part was at its beginning. The shade of meaning given to δίκη again is at least unusual; and lastly—why should Pindar say 'might is right' just before telling of a compromise by which the former right was recovered?

16. mss. give ἀνδροδάμαν τ' and ἀνδρομέδαν τ'. Pindar uses the epithet in reference to her bringing about Amphiaraios' death.

ὡς ὅτε.] Cf. Ol. vi. 2.

17. Οἰκλείδα.] Amphiaraios. δόντες ἔσαν.] 'It was after they had given...that they were.'

δὴ τότεν.] The mss. have here a lacuna. Böckh got the text from

καί ποτ' ἐς ἑπταπύλους Θήβας ἄγαγον στρατὸν ἀνδρῶν
αἰσιᾶν
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν
ἐλελίξαις οἴκοθεν μαργουμένους 45
20 στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου.

Στρ. ε'.

φαινομέναν δ' ἄρ' ἐς ἅταν σπευδεν ὄμιλος ἰκέσθαι 50
χαλκείους ὅπλοισιν ἱππέοις τε σὺν ἔντεσιν· Ἴσμηνοῦ
δ' ἐπ' ὄχθαισι γλυκὺν
νόστον ἐρεισάμενοι λευκανθέα σώματ' ἐπίαναν καπ-
νόν· 55
ἐπτά γὰρ δαΐσαντο πυροὶ νεογνίους φῶτας· ὁ δ' Ἄμφι-
άρη σχίσσεν κεραυνῷ παμβία
25 Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ' ἵπποις, 60

Στρ. 5'.

δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατὰν
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φύβοις
φεύγοντι καὶ παῖδες θεῶν. 65

the *ἐντεθεν* δὴ of the Schol.; literally 'In consequence of just this.'

18. Cf. Aesch. *Ag.* 104—119 (P.), esp. 104, ὅδιον κράτος αἰσιον, Aesch. *Eum.* 740, παρόρνιθας ὁδοὺς. Note that αἰσιᾶν ὀρνίχων is a genitive of quality after ὁδόν.

21. Cf. Archil. Frag. 98 [65], φαίνόμενον κακὸν οἰκαδ' ἄγεσθαι.

22. *σύν*.] For position cf. Pyth. II. 59, Nem. x. 38.

23. ἐρεισάμενοι.] Böckh and others read ἐρυσάμενοι, 'having stayed delightful return.' Cf. *Od.* xiii. 244; but the phrase is not quite parallel, Ἡὼ ῥύσαι'. So too in *Isth.* vii. 53 the object of ῥύοντο, 'were wont to check,' is a person. The text is unsatisfactory. mss. give ἐρυσάμενοι and ἐρεισάμενοι. Mommsen reads the latter. Hartung alters to ἀπουράμενοι (cf. Hes. *Scut. Herc.* 173), Benedict to ὀλεσσάμενοι.

Rauchenstein proposes ἀπώσάμενοι or ἀνανόμενοι. I suggest ἀπειπάμενοι as nearer to the ms. reading, if ἐρεισάμενοι ('having set fast on Ismēnos' banks delightful return') is to be disturbed. It is supported by the Schol., αὐτόθι τὴν οἶκοι ἀνακομιδὴν ἀπέθεντο.

23. λευκανθέα σώματ'.] 'As pale corpses.' Old mss. give σώμασι(ν) ἐπίαναν; some editors read σώμασι πίαναν, taking λευκανθέα 'white-wreathing' with καπνόν. As white myrtle was sacred to the dead (*Isth.* iii. 88) λευκανθέα may mean 'decked with myrtle.' The text is Böckh's.

24. δαΐσαντο.] Carries on the metaphor of ἐπίαναν.

Ἀμφιάρη.] The nom. and acc. of this name in Pindar end in -ρηος, -ρηον. This dative is from a contracted form in -ρη; which changes its declension by analogy.



εἰ δυνατόν, Κρονίων, πείραν μὲν ἀγάνορα Φοινικο-
 στόλων
 ἐγγέων ταύταν θανάτου πέρι καὶ ζωᾶς ἀναβάλλομαι
 ὡς πόρσιστα, μοῖραν δ' εὖνομον 70
 30 αἰτέω σε παισὶν δαρὸν Αἰτναίων ὀπάζειν,

Στρ. ζ'.

Ζεῦ πάτερ, ἀγλαΐαισιν δ' ἀστυνόμοις ἐπιμῖξαι
 λαόν. ἐντί τοι φίλιπποί τ' αὐτόθι καὶ κτεάνων ψυχὰς
 ἔχοντες κρέσσονας 75
 ἄνδρες. ἄπιστον ἔειπ' αἰδῶς γὰρ ὑπὸ κρύφα κέρδει
 κλέπτεται,
 ἃ φέρει δόξαν. Χρομῖω κεν ὑπασπίζων παρὰ πεζο-
 βόαις ἵπποις τε νῆων τ' ἐν μάχαις 80
 35 ἔκρινας ἂν κίνδυνον ὀξείας αὐτᾶς,

Στρ. η'.

οὔνεκεν ἐν πολέμῳ κείνα θεὸς ἔντυεν αὐτοῦ 85
 θυμὸν αἵματὰν ἀμύνειν λαιγὸν Ἐνναλίου. παῦροι
 —δὲ βουλεύσαι φόνον

28. 'If it be possible, son of Kronos, I am for putting off as long as possible the talked-of gallant struggle for life and death with the host of Carthaginian spearmen.' For ἀναβάλλομαι cf. Ol. i. 80, ἀναβάλλεται γάμον θυγατρός.

30. ὀπάζειν.] Cf. Nem. iii. 9.

31. ἀγλαΐαισιν.] 'Celebrations of victories.' Cf. Ol. xiii. 15 note, Pyth. vi. 46, Nem. i. 13.

ἀστυνόμοις.] Lit. 'In the city' (cf. ἀγρόνομος, 'rural') i.e. 'enjoyed by the citizens,' generally rendered—'public.' Dissen renders ἀγλ. ἀστ. 'decora ludicra (Ol. ix. 99) quae ad urbem pertineant.' I prefer the more usual sense of ἀγλαΐα, as it involves a commoner meaning of ἀστυνόμος than the other, and compare Isth. v. 69, Ol. vii. 21, xi. 11. It is not necessary to assume that the victor gave a public feast, but

the festivities in commemoration of a victory would be general.

ἐπιμῖξαι.] Cf. Ol. i. 22, 91.

32. κτεάνων, κ.τ.λ.] 'With souls too lofty to grudge their hoards.' Cf. Pyth. viii. 92, ἔχων κρέσσονα πλούτου μέριμναν.

33. αἰδῶς, κ.τ.λ.] 'Due love of honour (cf. Ol. vii. 44) which bringeth renown is stealthily sapped by greed.' mss. give ὑπόκρυφα, but the Schol. suggests by ὑποκλέπτεται that there is a tmesis of the preposition.

35. 'You might have formed an idea of the danger of keen fight;' because Chromios was ever in the thickest of the fray. For κεν—ἂν cf. Goodwin § 42, 3 with notes 1, 3.
 36. κείνα θεός.] Αἰδῶς, who is personified by Hæsioid, W. and D., 199.

37. Perhaps the similarity of

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παρποδίου νεφέλαν τρέψαι ποτὶ δυσμενέων ἀνδρῶν
 στίχας 90
 χερσὶ καὶ ψυχᾷ δυνατοί· λέγεται μὰν Ἑκτορι μὲν
 κλέος ἀνθῆσαι Σκαμάνδρου χεύμασιν
 40 ἀγχοῦ, βαθυκρήμνοισι δ' ἀμφ' ἄκταις Ἐλώρου, 95
 Στρ. θ'.
 ἔνθ' Ἀρείας πόρον ἀνθρωποι καλέοισι, δέδορκεν
 παιδί τοῦτ' Ἀγησιδάμου φέγγος ἐν ἀλικίᾳ πρώτῃ· τὰ
 δ' ἄλλαις ἀμέραις 100

phrase to *μαχατὰν θυμόν*, *vv.* 26, 27, is intended to mark the contrast between Amphiarāos' lot and Chromios'.

38. *παρποδίου*. 'Imminent.' Cf. *Pyth.* iii. 60.

νεφέλαν.] 'Storm-cloud.' For the metaphor cf. *Isth.* vi. 27, iv. 49, 50, iii. 35, *Verg. Aen.* ix. 667, *pugna aspera surgit*: | *quantus ab occasu ueniens, pluuiialibus Haedis, | uerberat imber humum; quam multa grandine nimbi | in uada praecipitant, quam Iupiter horridus austris | torquet aquosam hiemem; et coelo caua nubila rumpit.*

39. *κλέος ἀνθῆσαι*.] For the phrase cf. *Pyth.* i. 66.

40. See *Introduction*.

41. *Ἀρείας*.] So. *πηγῆς* or *κρήνης*; cf. *Κρόνιον* (*λόφον*), *Ol.* i. 111. The Schol. gives a variant *ἐνθα* '*Peias*'. For the compendious construction for 'where is the ford which men name from *Arēs*' spring,' cf. *Il.* xi. 757, *καὶ Ἀλεισίον ἐνθα κολῶνῃ | κέκληται*, *Soph. Trach.* 638, *ἐνθ' Ἑλλάνων ἀγοραί Πυλάτιδες καλεῦνται*, *Ced. Rex*, 1451, *ἐνθα κλῆζεται | οὐμός Κιθαιρῶν οὗτος, ὃν κ.τ.λ.*, *Eur. Ion*, 11—13, *Isth.* v. 47. Mr Postgate takes '*Apelas*' as acc. plur., supplying *ἀκτὰς* from above, as he does not see why a ford should be named from a spring. The alteration *ἐνθα* '*Peias*'

('*Peias*') has been suggested by Beck, Hartung and Bergk, '*Peias πόρον*' meaning '*Ἰόνιον πόρον*' (*Nem.* iv. 53). Cf. *Aesch. P. V.* 837 (856, P.), *ῥέας πρὸς μέγαν κόλπον ῥέας..... χρόνον δὲ τὸν μέλλοντα πόντιος μυχός..... Ἰόνιος κεκλήσεται*. It is, however, open to question whether *πόρον* would be used of the sea when a river had just been mentioned, and whether it would apply to the open sea off the *Helōros*. Western *Krēte* lay at the entrance to the *Ionian* sea from the *Archipelago*, and so the *Krētan* cult of *Rhea* probably gave rise to the old name recorded by *Aeschylus*.

δέδορκεν.] Cf. *Ol.* i. 94, 'shone forth and still shines.' This perfect is like *λέλογχεν*, *Ol.* i. 53.

42. *τοῦτο*.] '*Such*.' Cf. *Ol.* iv. 24. *ἐν ἀλικίᾳ πρώτῃ*.] 'In his earliest prime;' i.e. when first he became distinguished. Böckh and others render wrongly 'in his first youth.' The battle of *Helōros* (*Herod.* vii. 154) was fought at least before *b.c.* 491, when *Hippokratēs* the victor died, but at the date of this ode *Chromios* was probably more than forty years of age, for from *v.* 44 we might gather that his old age was not very distant, as indeed from the general tone of both the odes to *Chromios*.

τὰ δ.] Perhaps cf. *Nem.* ii. 17.



πολλὰ μὲν ἐν κονίᾳ χέρσῳ, τὰ δὲ γείτονι πόντῳ φάσομαι.

43. Cf. Ol. XII. 6, πῶλλ' ἄνω...τὰ δ' αὖ κάτω. Render, 'And his honours won at other times, many mid the dry land's dust, others again on the neighbouring sea, will I proclaim.' The idea to be supplied with the neut. plur. pron. must surely be suggested by κλέος ἀνθῆσαι (v. 39), δέδορκεν τοῦτο φέγγος (vv. 41, 42). Dissen understands πραχθέντα or πραχθῆναι and compares Aristoph. *Ran.* 281, ὡς οὗτος ὁ τόπος ἐστίν, οὐ τὰ θηρία τὰ δειν' ἐφασκ' ἐκείνος, where an infinitive verb is obviously suppressed, or at least a participle. But I venture to say φάσομαι can take an accusative like κείνα κείνος ἂν εἴποι ἔργα, Ol. VII. 62, μῆδ' ἀγῶνα φέρτερον αὐδάσομεν, Ol. I. 7, τὰ δ' αὐτὸς *ἂν τι τύχῃ, ἔλπεταί τις ἑκαστος ἐξοχώτατα φάσθαι, Nem. IV. 91.

κονία.] L. and S. gives this as an adj. under κόνιος, a subs. under χέρσος. I prefer the latter view.

γείτονι πόντῳ.] The sea off Cumae. For the battle cf. Pyth. I. 71—75.

φάσομαι.] Pindar also uses the middle forms φάτο, φάσθαι, which may in all five instances be well rendered 'in the second and more definite sense of φημί, to affirm, declare, &c.' (Don.). He uses φάμενῳ, Isth. v. 49, of the utterance of a wish. This φάσομαι then has a different shade of meaning from φάσω, and has no proper connection with the following theory which Don. propounds in this place. 'Pindar uses a middle form for the future of active verbs signifying "to utter a sound;" as αὐδάσομαι ἐνόρκιον λόγον, "I will solemnly swear," Ol. II. 92: κελαδυσόμεθα βροντᾶν, "we will sing of the thunder," Ol. XI. 79: κωμάσομαι, "I will raise the comus-song," P.

IX. 89: and here φάσομαι, "I will affirm." In all these cases of future assertions he uses the middle form of this tense, for the reason which I have given in the passages above referred to—namely, because when we speak of something which will make an impression upon our senses or feelings, or, in general, befall us, as future, we consider ourselves as merely the object of these outward impressions or accidents; but when we speak of their present effect we consider ourselves as an agent or inchoative in respect to them. If, however, we use the future in a deliberate or prohibitory sense, the idea of agency is not lost; and thus we find that Pindar not merely writes αὐδάσομαι, "I will speak" (Ol. II. 92), but also μὴ αὐδάσομεν, "let us not speak" (Ol. I. 7); and not only κωμάσομαι, "I will raise the comus-song" (P. IX. 89), but also κωμάσομεν, "let us sing the comus-song" (supra, v. 1). Similarly, although βοήσομαι is the regular Attic future of βοάω, we have in Aeschyl. *Pers.* 640: παντάλιν' ἄχῃ διαβοάσω; "am I to go on proclaiming my woes?" Now αὐδάσομαι, Ol. II. 92, is distinctly reflexive, as the utterance of an oath binds the utterer. κελαδύσομεθα is neutralized by κελαδῶσω, Ol. X. [XI.] 14. Don. should refer κωμάσομαι to his κωμάζομαι, Isth. III. 90. This mid. is used causatively, 'I cause to be celebrated in (or 'by') a kōmos,' only used in the first person sing. in reference to the poet. Cf. also Nem. III. 12, 27, VI. 26. Perhaps κελαδ., Ol. XI. 79, is causative. Thus there is no instance in Pindar to which Dr Donaldson's ingenious explanation of middle futures to active verbs will fairly apply.



ἐκ πόνων δ', οἷ σὺν νεότατι γένωνται σύν τε δίκᾳ,
τελέθει πρὸς γῆρας αἰὼν ἡμέρα. 105
45 ἴστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

Στρ. ι'.

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται 110
κῦδος, οὐκέτ' ἔστι πόρσω θνατὸν ἔτι σκοπιᾶς ἄλλας
ἐφάψασθαι ποδοῖν.

ἀσυχία δὲ φιλεῖ μὲν συμπόσιον νεοθαλῆς δ' αὔξε-
ται 115

μαλθακᾷ νικαφορία σὺν αἰοιδᾷ· θαρσαλέα δὲ παρὰ κρα-
τῆρα φωνὰ γίνεταί.

50 ἐγκιρνάτω τίς μιν, γλυκὺν κῶμον προφάταν, 120
Στρ. ια'.

ἀργυρέαισι δὲ νομάτω φιάλαισι βιατὰν
ἀμπέλου παῖδ', ὅς ποθ' ἵπποι κτησάμεναι Χρομίῳ
πέμψαν θεμιπλέκτοισ ἅμα 125

44. ἐκ πόνων τελέθει.] 'Is the natural outcome of toil.' cf. γένωνται.] See Goodwin, § 63. νεότατι.] The classical youth includes our middle age. Pindar speaks, *Pyth.* ii. 63, of Hiero's νεότης in connection with the battle of Himera (B.C. 480) and yet of his βουλαὶ πρεσβύτεραι, though the date of the ode is B.C. 477.

ἡμέρα.] For αἰὼν fem. cf. *Pyth.* iv. 186.

45. ἴστω λαχὼν.] Cf. *Ol.* vi. 8, *Nem.* xi. 15, *Isth.* i. 68, vi. 27.

46. For sentiment cf. *Pyth.* i. 99, *Nem.* i. 32, *Isth.* i. 50.

47. For metaphor cf. *Ol.* i. 115, *Nem.* i. 25, viii. 36, *Isth.* iv. 23. For ἔτι cf. *Eur. Med.* 1077.

48. ἀδεται.] Cf. *Pyth.* x. 10. Render, 'a victor's honour (the status of a νικηφόρος) putteth forth fresh blossoms by aid of soothing minstrelsy.' For metaphor cf. *Nem.* viii. 40.

50. ἐγκιρνάτω μιν.] For constr.

cf. ἐγγεῖν κρητῆρα, *Soph. Frag.* 149, 'To mix into the cup' = to pour in and mix. Cf. *Isth.* iv. 25.

προφάταν.] The bowl is the interpreter of the κῶμος because it adds vigour to the performers and stimulates the faculties of the audience, raising both nearer to the level of the poet's inspired genius. It would appear that another ode was to be sung at or after the feast. The Schol. indicates a variant προσηγητήν, which does not scan.

51. Cf. *Nem.* x. 43. Silver cups were also prizes at Marathon, cf. *Ol.* ix. 90. Probably the wreath was universally given as a symbol of victory in games.

52. ἀμπέλου παῖδ'.] 'The masterful child of the vine.' Conversely (*Aesch. Persae*, 616), ἀκῆρατόν τε μητρὸς ἀγρίας ἀπο | ποτόν, παλαιᾶς ἀμπέλου γάνος τόδε. In the Schol. the quotation from *Nem.* v. 6, ματέρ' οἰνάνθας ὀπώραν is misplaced and put under v. 48. It appears

Λατοῖδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυνῶνος. Ζεῦ πάτερ,
 εὐχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν,
 ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις 130
 55 νίκαν, ἀκοντίζων σκοποῖ' ἄγχιστα Μοισᾶν.

that Chromios did not himself attend these games.

θεμιπλέκτοις.] I prefer the interpretation of one Schol. νομίμως καὶ καθηκόντως πεπλεγμένους, 'twined with due ceremonial' to 'fairly-twined,' 'twined in justice to him,' i.e. 'fairly won.' For crowns won by horses cf. Ol. II. 50, VI. 26, Pyth. III. 73, 74. But the plural is used for the victor's crown for a single victory, e.g. Isth. III. 11.

53. *iepās*.] The Schol. refers this epithet to the partition of the victims between gods and men at Mēkōnē close to Sikyōn. Cf. Hes. *Theog.* 535, but the fact of Pythian games being held there is perhaps sufficient ground for the attribute.

54. *εὐχομαι*.] 'I pray.' Paley 'I flatter myself.'

ἀρετάν.] 'Glory (in games);' cf. Isth. I. 41, IV. 17.

σὺν Χαρίτεσσιν.] For the association of the Graces with Epinikian poetry and with Pythia cf. Pyth.

VI. 2, Nem. x. 1. For -σαι σὺν cf. Isth. III. 17.

ὑπὲρ πολλῶν, κ.τ.λ.] 'And that more than many (bards) I may make victory of great account by my verses.' Notice the aorist *κελαδῆσαι* referring the poet's celebration of the particular achievement, the present *τιμαλφεῖν* referring to his general habit. For inf. cf. Goodw. § 23, 2 note 2. A Schol. gives an unhappy v. l. *πολλῶν...νικᾶν* which Christ gives as his own emendation. For *ὑπὲρ πολλῶν* cf. Isth. II. 36.

55. *ἀκοντίζων*.] For the hurling of the javelin, one of the contests of the *quinguertium*, cf. Ol. XIII. 93, Pyth. I. 44. For the metaphor cf. Ol. I. 112.

σκοποῖ.] mss. give *σκοποῦ*, but cf. Pyth. XI. 41 (where I find Christ had anticipated my suggestion of *μισθοῖο*), Ol. XIII. 35, *πατὴρ δὲ Θεσσαλοὶ ἐπ' Ἀλφείου βέεθροισιν αἶγλα ποδῶν ἀνδκείται*, Isth. I. 16.

[NEMEA X.]

ON TWO VICTORIES OF THEIAEOS OF ARGOS IN THE
WRESTLING MATCH (IN THE HEKATOMBAEA AT ARGOS).

INTRODUCTION.

THIS fine ode is proved by *vv.* 22, 23 and the thrice-repeated mention of Hêra to be composed for an anniversary of the Hekatombaea at Argos, in which Theiaeos son of Ulias of Argos had won the wrestling match twice. He had also won thrice at Nemea, thrice at the Isthmos, once at Pythô, but not yet at Olympia. Dissen argues from Amphitryôn being called an Argive that the date falls after the destruction of Mykênæ by the Argives, Kleônæans and Tegeæans B.C. 468; he also fixes the later limit, B.C. 458, by the consideration that Argos joined in an invasion of Boeôtia in that year, after which Pindar would hardly compose an ode for an Argive.

It is probable from *vv.* 29—36 that an Olympian contest was at hand, that is that the date was either B.C. 464 or 460, as Mykênæ was probably not taken till late in the year and the poet would hardly be likely to transfer the myths of Mykênæ to Argos immediately after the destruction of the former. For such transference in the Tragedians cf. Aesch. *Ag.* 24, Porson on Eur. *Heracl.* 188 (Elmsley and Barnes). The confusion was made easy by the larger meaning of Argos = Argolis (see on *v.* 42).

As one of the victor's ancestors claimed intimate connexion, as their host, with the Dioskuroi (*vv.* 49, 50), and as these deities were patrons of athletic games, and as the poet has given the most beautiful episode of their legend, we need not suppose that the myth

has reference to the victor any more than is the case with the allusion at the end of Pyth. XI. Perhaps from the relation of the favour with which Zeus entertained Polydeukês' entreaty, Theiaeos might deduce encouragement as to the result of his own prayer *v.* 30; but I think Mezger refines a little too much in suggesting that the implication is that the Dioskuroi will intercede without stint for the mortal Theiaeos, even as Polydeukês gave up half his life as a god in intercession for his mortal brother Kastôr. The poet may possibly imply that as a friend of the Dioskuroi he has a second claim on the favour of Zeus, who is introduced in three important passages, *vv.* 11 ff., 29 ff., 75—end. The myth may incidentally contain a veiled allusion to the struggle between Sparta and the Helôts in Messênia which began B.C. 664 and lasted beyond B.C. 460. Leopold Schmidt considers that the myth inculcates the trustworthiness and good faith of the breed of gods (*vv.* 54; 78, 79); but the trustiness of the latter passage is that of a mortal comrade, and there is little analogy between Polydeukês' self-sacrifice for his brother and his good faith as a divine patron.

I think that either *παῦροι δ' ἐν πόνῳ πιστοὶ βοτῶν* refers back rather to the general sense than the particular application of *θεῶν πιστὸν γένος*, and is in fact almost a false echo, or else that the recurrence of *πιστο-* is a mere coincidence. It should be observed that Polydeukês distinctly avows a selfish grief at the loss of his brother, which is most pathetic and appropriate in a presentment of deep affection, but which would tend to mar an illustration of disinterested good faith. Mezger points out that *vv.* 37 f. form the middle point of the ode, referring the victories of the family to the Graces, who are invoked *v.* 1, and the Tyndaridae, who form the subject of the close of the ode.

Polydeukês is vividly presented as the ideal exemplar of brotherly love, and it is hard to believe that the poet wished a beautiful picture to be blurred by any occult references to Theiaeos. Dissen sees that the exaltation of Polydeukês' brotherly love is the point of the myth, but gratuitously proceeds to infer that Theiaeos' unselfish brotherly love is indirectly celebrated. The poet implies, *v.* 54, that he is just; but beyond that no indication of his character can be traced.

The rhythm is Dôrian with a few Lydian measures.

ANALYSIS.

vv.

- 1—3. Invocation of the Graces to laud Hêra's Argos.
 4—18. Mention of legendary worthies of Argos (see note on v. 12).
 19, 20. The poet must refrain from reciting the blessings of Argos.
 21—23. Still he calls on himself to turn his mind to wrestlings under the influence of the festival of the Hêraea (Hekatombaea).
 24—28. Enumeration of victories of Theiaeos.
 29, 30. Invocation of Zeus to grant Theiaeos' prayer.
 31—36. What it is, is well known. His Panathênaic victory is an omen that it will be answered.
 37, 38. His successes are due to hereditary worth and to the favour of the Graces and the Dioskuroi.
 39—48. Mention of victories of Theiaeos' maternal ancestors.
 49—54. No wonder, since Pamphaês (a remote ancestor) entertained the Dioskuroi, the faithful patrons of games.
 55—end. Myth of the death of Kastôr and self-sacrifice of Polydeukês.

Στρ. α'.

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κοράν,
 Χάριτες,

1. ἀγλαοθρόνων.] So old mss. Triclinian ἀγλαοθρόνων. For the meaning of the epithet cf. Ol. ii. 22, Pyth. iii. 94, Nem. iv. 65, from which last line we may gather that at Aegina the Nêreids were represented enthroned. In Eur. *Iph. in Aul.* 239, golden statues of the Nêreids stand on the sterns of the ships of Achilles. So also no doubt at Thebes and Argos were the local heroines thus sculptured in some public building. The Fates, Seasons, Nêreids and Danaids would

scarcely suggest this attribute without the intervention of plastic representation demanded by solemn cults. With the great deities the case is different. See *Addenda*.

Χάριτες.] For the Graces as patronesses of epinikian minstrelsy cf. Ol. xiv. 12—14, Pyth. vi. 2, ix. 89, Nem. ix. 54. The Seasons and the Graces had been sculptured by Polykleitos on the crown of his colossal statue of Hêra in the Hêraeion at Argos. This fact may have influenced the poet in

Ἄργος Ἥρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ'
 ἀρεταῖς
 μυρίαῖς ἔργων θρασέων ἔνεκεν. 5
 μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνας·
 5 πολλὰ δ' Αἰγύπτῳ τὰ κατώκισεν ἄστη ταῖς Ἐπάφου
 παλάμαις·
 οὐδ' Ὑπερμνήστρα παρεπλάγχθη, μονόψαφον ἐν κολεῷ
 κατασχοῖσα ξίφος. 10

his invocation, but it is rash to be positive on the point.

2. δῶμα.] 'Home;' cf. Soph. *Oe. R.* 28, 29, πόλιν... δῶμα Καδμείων. The Argives constitute a family of which Hēra is mistress and foundress.

φλέγεται.] For metaphor, cf. Pyth. v. 42, xi. 45, Isth. vi. 23. ἀρεταῖς.] Dat. of manner. 'Distinctions,' cf. Ol. xiii. 15, Nem. vii. 51.

4. μακρά.] One ms., *Medic. B.*, gives κακρά, an interesting error; this vox nihili is corrected in the lemma of the same ms. to καθαρά.

In Isth. v. 56, ἀναγίσσασθαι is expressed with μακρόν.

ἀμφί.] 'The tale of Perseus with respect to the Gorgon Medusa.'

There is no need to render τὰ Πέρσεος Persei res gestae, and to strain the force of the preposition to certamen circa Med. with Dissen.

The myth of Perseus' birth makes it probable that the name is from the √PARS, Skt. √prish, 'sprinkle,' while Danaë, Danaos are connected with Danube, Don, 'river' or 'water,' not with δᾶνός, 'burnt' fr. δαφνός or δαφνός.

5. mss. π. δ' Αἰ. κατώκισθεν ᾧ. τ. Ἐ. π. Mommsen, τὰ κατέκτιθεν, Böckh τὰ κατώκισεν with the subject Argos understood as in vv. 10, 13. The latter alteration is the best, but I do not like to reject the ms. passive form absolutely, as -ώκισθεν might scan as 2 + $\frac{2}{2}$ + $\frac{2}{2}$

= 2 + 1 + 1. The plural ἄστη is distributive, hence the passive verb would be plural.

παλάμαις.] Merely 'agency.'

6. Ὑπερμνήστρα.] Mommsen with the Vatican old ms. omits the ν. Cf. Hor. *Od.* iii. 11, 33, Aesch. *P. V.* 865, Ovid. *Her.* xiv, for the story.

οὐδὲ... παρεπλάγχθη.] An emphatic meiosis; 'trod the path of honour.' For παρεπλ. cf. Ol. vii. 31, αἱ δὲ φρενῶν παραχαῖ | παρεπλάγχσαν καὶ σοφόν, Pyth. ii. 35, εὐναὶ δὲ παράτροποι ἐς κακότερ' ἄθροον | ἐβαλον ποτὶ καιρὸν ἰόντ' (see *Ad-denda* to Vol. I.), Nem. i. 25, ἐν εὐθείαις ὁδοῖς στείχοντα.

μονόψαφον.] So mss. After the Schol. Vet. Mommsen -φος. The mss. reading should be preferred as the less easy. For the transference of the attribute of the person to the instrument cf. the Homeric νηλεὲς χαλκῷ. Here the adjective should be taken adverbially. Cf. Ol. vi. 8, δαιμόνιον πόδα, where again the attribution of the quality of the whole to the part is on a similar principle to the transference to the instrument.

κατασχοῖσα.] The aorist would be appropriate to her sudden resolve not to draw her sword, if we rendered 'because she retained,' but it is simpler to render 'when she retained.'

Ἄντ. α'.

Διομήδεα δ' ἄμβροτον ξανθά ποτε Γλανκῶπις ἔθηκε
θεόν·

γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέ-
λεσιν

15

μάντιν Οἰκλείδαν, πολέμοιο νέφος·

10 καὶ γυναιξὶ καλλικόμοισιν ἀριστεύει πάλαι·

Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολῶν τοῦτον κατέφανε
λόγον·

20

πατρὶ τ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθείᾳ
συνάρμοξεν δίκᾳ·

Ἐπ. α'.

θρέψε δ' αἰχμὴν Ἀμφιτρίωνος· ὁ δ' ὄλβω φέρτατος

7. Διομήδεα.] A Schol. tells us that Diomédēs was endowed with the immortality forfeited by Tydeus when he ate some of Melanippos' head. Diomédēs, the reputed founder of Argyripa or Arpi in Apulia was deified as a hero of Hellenic colonization of Southern and Eastern Italy.

8. ἐν.] 'Near,' cf. Ol. vi. 16, where the fate of Oeklés' son Amphiaráos is being celebrated. As Amphiaráos was running away when engulfed, the addition of πολέμοιο νέφος is a graceful concession to Argive feeling. L. and S. should not say 'γαῖα ὑπέδεκτο αὐτόν, the grave,' for the earth rescued him from death.

9. πολέμοιο νέφος.] Cf. Il. xvii. 243, ἐπεὶ π. ν. περὶ πάντα καλύπτει, | Ἔκτωρ. Vergil's *nubes belli*, *Aen.* x. 809, is differently applied, to a shower of missiles.

For more general application of the metaphor cf. Isth. iii. 35. Lucetius' *Scipiadas belli fulmen* (iii. 1034) is quoted.

10. ἀριστεύει.] Argos is the implied subject. The wrong punctuation before *πάλαι* is due to Leporinus.

11. For Alkméné and Amphitryón being reckoned as Argives, see *Introd.*

τοῦτον.] mss. *τόν*, Bergk and Mezger *έτόν*, comparing Schol. on Il. i. 133. Text from Schol. Vet.

12. πατρί.] *Talaos*. φρενῶν καρπόν.] 'Experience,' cf. Pyth. ii. 73, Aesch. *Sept. c. Theb.* 593, βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. *Frag.* 193 [227].

The order in which the worthies of Argos are mentioned is not so confused as appears at first sight. First come two sons of Zeus, the younger first; then an example of feminine courage and rectitude; thirdly, two immortal heroes, the younger first; fourthly, four women; fifthly, two wise and just heroes, the younger first; and lastly, Amphitryón and Héraklēs, who through Hébē is connected with Héra of Argos, whose *cella* contained a silver altar on which their marriage was represented.

13. θρέψε...] Argos is again the implied subject most probably, though Zeus might be. Note αἰχμὴν Ἀμφ. = αἰχμητῶν Ἀμφιτρίωνα.

ὁ δ', κ.τ.λ.] Partly owing to the corrupt condition of v. 15 this pas-

ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκείοις ὅπλοις 25
 15 Τηλεβόας ἔναρ', εὖ θ' οἱ ὄψιν εἰσδόμενος
 ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν,
 σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὐ κατ' Ὀλυμ-
 που 30
 ἄλοχος Ἥβα τελεία παρὰ μητέρι βαίνοισ' ἐστί, καλ-
 λίστα θεῶν.
 Στρ. β'.
 βραχύ μοι στόμα πάντ' ἀναγῆσασθ', ὅσων Ἀργεῖον
 ἔχει τέμενος 35
 20 μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς
 ἀντιάσαι·

sage has caused much difficulty. Commentators have explained ὁ δ' as Zeus and κείνου as Amphitryōn or *vice versa*. The objections to ὁ δ' being Zeus are obvious. Again Amphitryōn was Zeus' descendant, therefore he could only enter his generation by birth, not, as Mezger supposes, by virtue of Zeus' connection with Alkmēnē. It seems more appropriate to refer κείνου to the first word of the ode, Δανάου. The Schol. ἀναιρουῖντος αὐτοῦ Τηλεβόας suggested to Mommsen ἐνάροντος for the ms. ἔναρεν. τί οἱ, the alteration being pretty easy, first to ἐνάροντι by assimilation to the case of an interpolated οἱ and then from -ONTI to -ENTI, -EN TI. The rhythm however rather points to ἔναρ' (see the corresponding lines), so I suggest ἔναρ', εὖ θ' οἱ, or εὖ θ' οἱ (cf. Nem. vii. 78). I see that Goram has already proposed ἔναρ' εὖτ' ὄψ. οἱ. For θ' οἱ cf. Ol. iv. 9, Pyth. iv. 105, Nem. viii. 10. Böckh read ἔναρεν καὶ οἱ with crasis of the diphthongs. Hermann gave ἔναρεν, οἱ.

The expedition against the Taphioi or Téléboae was an integral

part of Amphitryōn's bliss, as it was the condition of his union with Alkmēnē, so that a parathetic structure of the clauses after ἐπεὶ (v. 14) is not inappropriate. Kayser's alteration of ὄλβω to ὄλβος (supported by Ol. ii. 22, Pyth. iii. 105, v. 51) is needless.

17. σπ. Ἡρ.] Cf. Isth. vi. 7, Ἡρακλείους γοναῖς.

18. τελεία.] Ἥρα τελεία or γαμήλια or ἱγυῖα was the Goddess of Marriage, *Iuno Pronuba*. The phrase τέλος θαλέριοιο γάμοιο occurs Od. xx. 74; cf. Soph. Ant. 1241. On the sceptre of her statue in the Héraeon was a cuckoo. Near this statue stood a chryselephantine statue of Hēbē (Paus. ii. 17).

βαίνοισ' ἐστί.] 'Walks for ever' (Holmes). The participle is perhaps adjectival in such constructions, cf. Madv. § 180 d. Most edd. read ἔστι.

19. Cf. Isth. vi. 44, βραχὺς ἐξικέσθαι. The idea is elaborated by Vergil, Aen. vi. 625.

20. δὲ καί.] 'And besides.' For κόρος, cf. Pyth. i. 82, viii. 32, Ol. ii. 95.

ἀντιάσαι.] Cf. *infra*, v. 72.

ἀλλ' ὅμως εὐχορδον ἔγειρε λύραν,
καὶ παλαισμάτων λάβε φροντίδ' ἀγών τοι χάλκεος 40
δάμον ὀτρύνει ποτὶ βουθυσίαν Ἥρας ἀέθλων τε
κρίσιν·

Οὐλὰ παῖς ἔνθα νικάσαις δις ἔσχεν Θειαῖος εὐφό-
ρων λάθαν πόνων. 45

Ἀντ. β'.

25 ἐκράτησε δὲ καὶ ποθ' Ἑλλανα στρατὸν Πυθῶνι, τύχα
τε μολῶν

καὶ τὸν Ἴσθμοῖ καὶ Νεμέᾳ στέφανον, Μοίσαισι τ'
ἔδωκ' ἀρόσαι,

τρὶς μὲν ἐν πόντοιο πύλαισι λαχών, 50

τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.

21. This bold metaphor is, I suppose, the original of Gray's 'Awake, Aeolian lyre, awake.' Cf., however, the Psalmist's "awake, lute and harp." *Suscito psalam, crepitum* are different and much less artificial. The poet addresses himself.

22. χάλκεος.] Cf. Ol. vii. 83, ὃ τ' ἐν Ἀργεὶ χαλκὸς ἔργω νιν. The brazen shield given as a prize at the Hēraea or Hekatombaea (see next line, βουθυσίαν).

23. κρίσιν.] Cf. Ol. iii. 21, Pyth. iv. 253. The line recalls Ol. v. 6, ὑπὸ βουθυσίαις ἀέθλων τε πεμπταμέροις ἀμύλλαις.

24. ἔσχεν.] 'Gat,' cf. Ol. ii. 9. εὐφόρων.] 'Bravely-borne.' The Schol. interprets 'profitable,' which seems to be a comparatively late sense, and would here be proleptic. λάθαν.] Cf. Ol. ii. 18, (πήματος) λάθα πότμῳ σὺν εὐδαίμονι γένειτ' ἄν.

25. ἐκράτησε.] For this sort of zeugma where the verb is taken in another of its own meanings with a second object, cf. Ol. i. 88, ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνεινον, Eur. *Ion*, 666, ὑμῖν δὲ σιγῶν, δμωί-

δες, λέγω τάδε, ἧ θάνατον εἰπούσαισι πρὸς δάμαρτ' ἐμήν, Aesch. *P. V.* 665, ἐπισκῆπτουσα καὶ μυθουμένη ('Ἰνάχῳ) ὠθεῖν ἐμέ, ... καὶ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν κεραυνόν. For ἐκράτ. στέφανον cf. Nem. v. 5, *infra*, v. 47.

Ἑλλανα στρατὸν.] Cf. Pyth. xi. 50, Ἑλλανίδα στρατιάν, xii. 6, Ἑλλάδα νικάσαντα, Pyth. xii. 6.

τύχα.] Equals εὐτυχία, cf. Nem. vii. 11, Pyth. iii. 104, Ol. ii. 51.

ἀρόσαι.] For metaphor cf. Pyth. vi. 2. For omission of object cf. L. and S. *ιδιωμι*, 4.

26. For omission of τὸν before Νεμ. cf. *Madv.* § 16 b.

27. πύλαισι.] Cf. Ol. ix. 86, ἐν Κορίνθου πύλαις.

λαχών.] Supply στέφανον from above. For μὲν... δὲ cf. *Isth.* iii. 8.

28. σεμν. δαπ.] The plain of Nemea. Locative, cf. *infra* v. 35.

ἐν Ἀ. νόμῳ.] 'According to Adrastus' institution' (cf. Nem. viii. 50, 51). For the preposition cf. Pyth. iv. 59; Dem. p. 496 *fin.* The alteration to νομῷ is worse than needless. For the use of νόμῳ Cookesley compares the use of τεθμός, *infra*, v. 33, Ol. vi. 69, xiii. 40.

Ζεῦ πάτερ, τῶν μὰν ἔραται φρενί, σιγᾷ οἱ στόμα' πᾶν
δὲ τέλος

30 ἐν τιν ἔργων' οὐδ' ἀμόχθῳ καρδία προσφέρων τόλμαν
παρατεῖται χάριν. 55

Ἑπ. β'.

γνώτ' αἰδῶ θεῶ τε καὶ ὅστις ἀμιλλᾷται περὶ
ἐσχάτων ἀέθλων κορυφαῖς. ὕπατον δ' ἔσχεν Πῖσα 60
'Ηρακλῆος τεθμόν' ἀδείαι γε μὲν ἀμβολάδαν

29. Theiaeos aspires to win at Olympia, cf. *infra*, v. 33.

ol.] For this dative cf. Ol. ix. 15, Nem. vii. 22, 40, Pyth. iv. 48.

πᾶν, κ.τ.λ.] 'All issue of deed is in thy hands.' i.e. τῶν πρᾶσσομένων ἔργων. We have τῶν πεπραγμένων ἔργων τέλος, Ol. ii. 15—17. Thero 'the effect,' here 'the completion' is meant by τέλος. For sentiment, cf. Ol. xiii. 104—106. For ἐν τιν, cf. Soph. *Phil.* 963, ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς: a little different is Nem. vii. 90.

30. οὐδ', κ.τ.λ.] 'But adding a spirit of daring to a resolution that shrinks from no toil he makes an indirect request for favour.' He hints at a wish which he is too modest to express openly, or rather he mentions incidentally in his prayer the petition which he really has most at heart, but is too diffident to lay stress upon in words. Mezger renders παρατεῖσθαι, 'eine neben hinausgehende Bitte thun,' comparing the use of παρὰ in παραφάμεν λόγον, Ol. vii. 66, &c. παραγεῖν, Pyth. xi. 25, Nem. vii. 27. Other commentators have rendered the verb 'obtain,' 'supplicate for,' 'decline' (L. and S.). In support of 'request indirectly,' 'request by the way,' not given in L. and S., cf. the use of παρεγγάω Soph. *Oed. Col.* 24 (Campbell), and of παραφθέγγομαι and παραφωνέω, and perhaps Aristoph. *Equit.* 37.

31. The older mss. give καὶ ὅστις,

the rest χ' ὥς τις. Dissen follows Hermann's more than needless alteration γνώτ' αἰδῶ τε καὶ ὅστις. Kayser with almost equal temerity reads γνώτ' αἰδῶ οἱ τε καὶ ὅστις. The poet says that he need not tell more precisely to Zeus or any athlete who aspires to Olympian victory what Theiaeos prayed for.

32. ἔσχ. ἀέθ. κορυ.] The various contests at Olympia, each of which is a supreme contest. The superlative is reinforced by κορυφαῖς, the genitive not being partitive but 'of definition.' Pindar twice uses ἔσχατος in a good sense, *Isth.* iii. 29, with a reference to sailing to the pillars of Herakles, and Ol. i. 113, τὸ δ' ἔσχατον (of greatness) κορυφούται βασιλευσσι, a metaphor from a mountain height as here. The Schol. quotes Sophokles *Frag.* ἤδη γὰρ ἔδρα Ζεὺς ἐν ἐσχάτῳ θεῶν.

ὑπατον.] This sentence explains the last somewhat vague phrase. Note the order, and render 'Heraclès' ordinance which Pisa received is highest.' For sentiment, cf. Ol. i. 7. For ἔσχ. cf. v. 24. For τεθμ. cf. v. 28, Nem. xi. 27.

33. ἀδείαι γε μὲν.] 'Yet right sweetly.' Though the not having won an Olympian victory was bitter, yet the Panathenaic victory was especially sweet as being an omen of an Olympian victory. This μὲν=μάν, cf. Pyth. iv. 50.

ἀμβολάδαν.] 'By way of prelude.' Cf. Pyth. i. 4, Nem. vii. 77. [Don.]

ἐν τελεταῖς δις Ἀθαναίων μιν ὀμφαῖ
 35 κώμασαν· γαῖα δὲ κανθείσα πυρὶ καρπὸς ἐλαίας 65
 ἔμολεν Ἡρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν
 παμποικίλοις.

Στρ. γ'.

ἔπεται δέ, Θεοῖα, ματρώων πολύγνωτον γένος ὑμετέ-
 ρων 70
 εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις θα-
 μάκεις.

34. *τελεταῖς.*] The Panathēnaea, at which the prize was oil, from the *Μορταί* or sacred olives, contained in a vase burnt earth, see the next verse. Mr Jackson has suggested to me that *Μορτα* means 'belonging to a tribe, division.' The winners on the Panathēnaic vases are represented with crowns of olive. Athēnaeos, v. 11, tells us that Panathēnaic victors were crowned, and Suidas, s. v. *Παναθήναια*, and Pliny, *N. H.* xv. 5 (4), specify the olive crown. Hence Pindar has drawn an augury of success in winning the olive crown at Olympia.

ὀμφαί.] Connected by Curtius with *ὄπα*, *εἶπον*, &c., but (as there are few certain instances of aspiration of a tenuis after a nasal) better by Fick with *√ ambh*, Lithuanian *amb-iti*, 'to scold,' *amb-r-iti*, 'yelp.' Cf. *Frag.* 129 [266].

35. *γαῖα.*] Dative for locative, ἐν ἔρκ. being in apposition.

δέ.] 'For.'

36. *παμποικίλοις.*] 'Richly painted.' For Panathēnaic Amphorae (our Schol. speaks of *ὀδρταί*) cf. *Brit. Mus.*, First Vase Room, table-case A, 24 (The Burgon Vase, 5th cent. B.C., 2). Second Vase Room, Table-cases E. G. Though the six amphorae there displayed belong to the fourth century, the archaism traditionally kept-up imitates the

ceramic style of Pindar's time, the designs being chiefly in black and white with incised lines. On such vases "Athēnē stands between two columns which are usually surmounted by cocks." They are inscribed ΤΟΝ ΑΘΗΝΕΘΕΝ ΑΘΛΟΝ or ΤΟΝ ΑΘΗΝΘΕΝ ΑΘΛΟΝ, the former of course in Pindar's time. Cf. P. O. Brönsted, *On Panathēnaic Vases. Mon. dell' Inst. di corrisp. Arch.*, x. Tav. 47, *Annali*, 1877, pp. 294 ff., 1878, pp. 276 ff. O. Jahn, *Kurze Beschreib. d. Vasensamm. in der Pinakoth. zu München*, no. 445 (and eleven others there enumerated).

37. *ἐπεται.*] Here governs an accusative as in late Poets. To suppose the ellipse of a preposition ἐπὶ or εἰς is merely shifting the difficulty. Cookesley's ellipse of "ἀνά, throughout the whole line of your maternal ancestry" is not admissible, especially with *θαμάκεις*, 'repeatedly.' He seems right in objecting to Kühner's explanation that *ἐπεσθαι* implies or expresses motion to a place. In this case it may imply, *extension beside*, if it be not the ordinary accusative of the direct object as with *sequor*.

38. *εὐάγων τιμὰ.*] 'Honour from successful contests.' For the compounded adjective instead of its substantive with an epithet in the genitive Matthiae compares Pyth.

ἀξιοθείην κεν, ἐὼν Θρασύκλου

40 Ἀντία τε ξύγγονος, Ἄργεϊ μὴ κρύπτειν φάος 75

ὀμμάτων. νικαφορίαις γὰρ ὅσαις Πρόλοιο τόδ' ἵππο-
τρόφον

ἄστν θάλησεν. Κορίνθου τ' ἐν μυχοῖς, καὶ Κλεωναίων
πρὸς ἀνδρῶν τετράκις

v. 28, ἀρισθάρματον γέρας, Pyth. vi. 5, Eur. Hippol. 67, 1092.

σύν.] For the position of the preposition, cf. Pyth. ii. 59, Nem. ix. 14, 22, *infra*, vv. 53, 84. It is omitted in the mss. before the following, *τυν*-. The position of *θαμάκις* seems to shew that it and the prepositional phrase are to be taken more closely with *εὐάγ. τιμ.* than with the verb. Don. Dissen and Böckh take *θαμάκις* as = *ἄμα*, but it is better to render 'oftentimes' as in Isth. i. 28. For the Charites, cf. *supra*, v. 1. The mention of the Tyndaridae leads up to the coming myth.

39. Not 'I should not think fit to veil,' but 'I should think myself justified in not veiling, &c.,' i.e. 'in feeling and shewing pride.' Cf. Nem. vii. 66 for the form of expression.

ἐὼν.] *I. q. el eñn.* Thrasyklos and Antiás were two of the maternal relatives of Theiaeos.

41. ὅσαις.] Exclamatory, though the idea of οὐ δυνατόν ἐξελέγχειν may have originally governed it in the poet's mind. The text which is Böckh's (except the stop after *θάλησεν*) is unsatisfactory, as the list of victories is much too small for Argos, of which Proetos was perhaps joint king before his expulsion by his twin brother Akrisios. In Frag. 269 [141] the Schol. on *Il.* xiv. 319 states that Pindar said that Proetos slew Danaë. Perhaps he regained the kingdom when Akrisios fled from Perseus who subsequently to avenge Danaë de-

throned and slew Proetos. This form of the legend is not incompatible with Apollodōros' (ii. 2. 6) tradition that Proetos gave Biás and Melampus each a third of his kingdom, but differs from Ovid (*Met.* v. 239), who makes Perseus kill Proetos in Argos in revenge for the expulsion of Akrisios. Talaos, son of Biás, was king of Argos, which seems to tell against the Ovidian version. The mss. read ὅσαις ἱπποτρόφον ἄστν τὸ (or τῶ.) Πρόλοιο θάλησε(ν), κ.τ.λ. I propose ὅσαις Πρότου θέσαν ἱπποτρόφον ἄστν θαλῆσαι, as *ε* for *αι* is a common error (cf. *infra*, v. 72) and ΠΡΟΙΤΟΤΘΕΑΝ easily passes into -ΤΟΙΟ ΟCΑΝ and then the last four letters are cut out as a partial repetition of ΟCΑΙC. The omission would lead to rearrangement to suit the metre.

42. Κορίνθου τ' ἐν μ.] At the Isthmian games. The phrase is precisely equivalent to ἐν βάσσαισιν Ἴσθμοῦ, Isth. iii. 11. Not "in the recess in which Corinth stands," "Corinth which lies in the recess of the Isthmus;" for Korinth is not in a recess, but in 'a corner' of Argolis, *μυχῶ Ἀργεὸς ἱπποβότοιο*. Korinth might be said to stand on the gulf (*μυχός*) of Korinth, but the Isthmian games were held on the opposite side of the Isthmos.

This clause begins an answer to the half-question of the preceding clause.

Κλεων. πρ. ἀνδρ.] 'At the hand of Kleōnaeans.' Cf. Nem. iv. 17.

Ἄντ. γ'.

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις ἀπέ-
 βαν, 80

ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νώτον μαλακαῖσι κρόκαις·
 45 ἀλλὰ χαλκὸν μυρίον οὐ δυνατόν
 ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς· 85
 ὄντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλεις
 καὶ Λύκαιον παρ Διὸς θῆκε δρόμῳ σὺν ποδῶν χειρῶν
 τε νικᾶσαι σθένει. 90

Ἐπ. γ'.

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν παρ Παμφάη
 50 καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν
 ἐγγενὲς ἔμμεν ἀθληταῖς ἀγαθοῖσιν· ἐπεὶ 95
 εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
 μοῖραν Ἑρμᾶ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,

43. Σικυωνόθε.] From the Pythia founded by Adrastus at Sikyōn, cf. Nem. ix. Introd.

ἀργυρ.] Cf. Isth. ii. 8, 'with gleam of silver shining on them,' perhaps. For σὺν cf. L. and S. s. v., i. 7, *infra*, v. 48.

ἀπέβαν.] So mss. Aldine and other edd. ἐπέβαν. Schol. Vet. interprets ἀνελύσαν, and a gloss (Triclin.) ἀπῆλθον.

44. Cf. Ol. xi. 97, 98 for the prize of a large woollen cloak, *chlamys*, at the (Apolline) Theoxenia or the Hermaea, or the Diaea celebrated at Pellênê.

45. χαλκ. μυρ.] 'The vast number of prizes of bronze it is impossible to ascertain.' This included no doubt bronze shields won at Argos and τὰ ἐν Ἀρκαδίᾳ ἔργα of Ol. vii. 83.

46. μακρ. σχολ.] For this descriptive genitive cf. Madv. § 53 b.; the act of counting is measured or valued in terms of the time required.

47. ὄντε.] Se. χαλκὸν governed both by θῆκε and by νικᾶσαι, cf. Nem. v. 5, *supra*, v. 26.

The games at Kleitôr were Koreia in honour of Persephonê and Démêtêr, and at Tegeâ Aleaia in honour of Athênê Aleâ.

ὑψίβατοι.] 'Upland.'

48. θῆκε.] 'Set by the race-course of Zeus as prize for men to win, &c.' L. and S. wrongly class it with Frag. 154 [164], 'made to win.' Join παρ Διὸς δρόμῳ. For the Lykaeon cf. Ol. xiii. 108, Paus. viii. 38, 5. The prize at the Lykaea was a bronze tripod. The singular verb is an instance of the so-called *schema Alcmænicum*.

49. Παμφάη.] Probably a maternal ancestor of Theiaeos.

51. ἔμμεν.] Taken twice (Mezger), 'that it is innate in them to be, &c.' Cf. Nem. xi. 33.

52. ταμίαι.] 'Kings,' cf. Pyth. v. 53.

ἀγών. μοῖρ.] Cf. Ol. vi. 79.

53. σὺν.] Cf. *supra*, v. 38.

μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὲν
θεῶν πιστὸν γένος. 100

Στρ. δ'.

55 μεταμειβομένοι δ' ἐναλλάξ ἀμέραν τὰν μὲν παρὰ πατρὶ
φίλῳ

Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις
Θεράπνας, 105

πότμον ἀμπιπλάντες ὁμοῖον ἐπεὶ

τοῦτον ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ

εἴλετ' αἰῶνα φθιμένον Πολυδεύκης Κάστορος ἐν πο-
λέμφ. 110

60 τὸν γὰρ Ἰδᾶς ἀμφὶ βουσὶν πως χολωθείς ἔτρωσε
χαλκῆας λόγχας ἀκμῇ.

Ἀντ. δ'.

ἀπὸ Ταῦγέτου πεδανγάζων ἶδεν Λυγκεὺς δρυὸς ἐν
στελέχει 115

54. πιστὸν.] Cf. *infra*, v. 78.

55. They both together live in Olympos every other day and lie together in the tomb on the alternate days, cf. *Od.* xi. 303. For the temple of the Dioskuroi at Therapnae cf. Paus. iii. 20.

56. γυάλοις.] The Schol. explains by ὑπόγεια, 'an underground vault,' but this seems tautological. Therapnae lay in the valley of κοίλη Λακεδαίμων.

58. ἦ.] Forsuppression of μάλλον cf. *Madv.* § 93 c; *Il.* i. 117, βούλομαι ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι.

59. Note the position of Πολυδεύκης.

60. ἀμφὶ βουσὶν πως χολωθείς.] Cf. *Hes. Scut. Herc.* 12, χωσάμενος περὶ βουσί. The further recital of the cause of quarrel is dismissed by πως, 'as some say.' The Schol. mentions another account of the feud, namely that the Dioskuroi had carried off the brides of the

Apharétidae, Phoebe and Elaeira, daughters of Leukippos. Apollodorus, iii. 2. 3, tells us that Idas and Lynkeus, sons of Aphareus, whose tomb was at Sparta (Paus. iii. 11. 8, 13. 1), dwelt in Arène in Messénia. They had been cattle-lifting with the Dioskuroi and cheated the latter of their share of booty. The Dioskuroi in revenge made a raid and drove off into Lakônia all the cattle they found in the possession of the sons of Aphareus, for whom they lay in wait, expecting to be followed home by their foes. They were espied by the miraculous eyesight of Lynkeus, and Idas was thus enabled to kill Kastor.

61. πεδανγάζων.] 'Sending penetrating glances after them.' But old mss. give πῶδ', πέδ', and so suggest a doubt as to the original reading; as πῶδ' αὐγάζων, 'seeing its foot clearly' (cf. *Pyth.* xi. 36),

ἡμένους. κείνου γὰρ ἐπιχθονίων πάντων γένητ' ὀξύ-
τατον

ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ
ἔξικέσθαι, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως 120
65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητιδαί Διός· αὐτίκα
γὰρ

ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναντα στάθην τύμβῳ
σχεδὸν πατρώϊ'

Ἑπ. δ'.

ἔνθεν ἀρπάξαντες ἄγαλμ' Ἀίδα, ξεστὸν πέτρον, 125
ἔμβalon στέρνῳ Πολυδεύκεος· ἀλλ' οὐ μιν φλάσαν,

gives a sense nearer to the ordinary usage of αἰγάζω. The quotation from Stasinos' (?) *Kypria* is as follows:

αἶψα δὲ Λυγκεὺς
Ταῦτετον προσέβαινε ποσὶν ταχέεσσιν
πεποιθώς.
'Ακρότατον δ' ἀναβὰς διεδέρκετο νῆσον
ἔπασαν
Τανταλίδου Πέλοπος, τάχα δ' εἰσιδε
κύδιμος ἦρως
...?... ὀφθαλμοῖσιν ἔσω δρυὸς ἡμένω
ἀμφω *κόλῃης*
Κάστορα θ' ἱππόδαμον καὶ ἀεθλοφόρον
Πολυδεύκεα.
Νύξε δ' ἄρ'.....

Hence one is prompted to suggest περαυγάζων. L. and S. miss the meaning of αἰγάζω, Hes. *W. & D.* 476, where it is not 'see distinctly,' but 'look longingly, keenly,' the middle denoting the mental emotion accompanying the keen glance. Lynkeus, whose name is connected with λείσσω, was said to be able to see through all material barriers to sight, stone, earth, sea, &c. Cf. Apoll. Rhod. i. 153.

62. ἡμένους.] So Böckh; but some of the old Grammarians corrected ἡμενος (old mss.) to ἡμενον. They seem to have thought that Pindar meant to imply that Poly-

deukēs was not with Kastōr when he was espied and attacked, but was conceived to be hiding somewhere near, probably west of Kastōr, as the Apharētidae did not flee back into Messēnia. But they may have been attacked from the East or have had to double back in the flight. The Apharētidae were a spear's throw off when Polydeukēs left the tree. Aristarchos cited the *Kypria*, according to the Schol., surely to prove that Lynkeus was not in the tree (ἡμενος): Didymos cited the words to defend the plural ἡμενος, -ως. There is no ground for impugning with Bergk the accuracy of the Schol. as to the readings of the Grammarians.

64. ἐμήσαντ'.] mss. ἐμήσαντ', -αντ'. The insertion and omission of ν are common errors. Cf. *Od.* iii. 261.

65. καί.] 'And accordingly;,' cf. Nem. iv. 32, ῥέζοντά τι καὶ παθεῖν ἔοικεν.

66. Λήδας παῖς.] Polydeukēs. They stood face to face hard by the tomb of Aphareus.

67. ἀγ. Ἀίδα.] A sepulchral column, stèle, consecrated to Ἀΐδης. For the genitive Dissen quotes Eur. *Electr.* 143, μέλος Ἀΐδα, *Suppl.* 783, ἄδου μολπαί, cf. *Isth.* iii. 81.

οὐδ' ἀνέχασσαν ἐφορμαθεῖς δ' ἄρ' ἄκοντι θοῶ, 130
70 ἦλασε Λυγκέος ἐν πλευραῖσι χαλκόν.

Ζεὺς δ' ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα κε-
ραυνόν.

ἅμα δ' ἐκαίοντ' ἐρήμοι. χαλεπὰ δ' ἔρις ἀνθρώποις
ὀμιλεῖν κρεσσόνων. 135

Στρ. ε'.

ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυν-
δαρίδας,

καί μιν οὐπω τεθναότ' ἄσθματι δὲ φρίσσοντα πνοὰς
ἔκιχεν. 140

75 θερμὰ δὴ τέγγων δάκρυα στοναχαῖς

ὄρθιον φώνασε Πάτερ Κρονίων, τίς δὴ λύσις
ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον,
ἄναξ. 145

οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ
πιστοὶ βροτῶν

71. The tmesis ἐπὶ—πλάξε has caused corruption. mss. give ἐπ' Ἴδα πυρφόρον πλάξε ψολόεντα κεραυνόν. Edd. with the Schol. Vet. alter Ἴδα to Ἴδα. Matthiae's citation of παῖεν ξίφος only half-supports ἐπ' Ἴδα πλάξε κεραυνόν=βαλὼν κεραυνόν ἐπληξεν Ἴδαν.

72. ἐκαίοντ'.] mss. δὲ κέοντ', e for ai and vice versa are common errors.

ἐρήμοι.] With none to aid or avenge them.

χαλεπὰ, κ.τ.λ.] Cf. *supra*, v. 20; 'a strife with higher beings is dangerous for men to encounter.' Eris is half personified. The order is involved. For inf. cf. Ol. viii. 19, vii. 25, Isth. ii. 37.

74. ἄσθματι.] 'Drawing his breath convulsively in suffocation,' i. e. with the death rattle (ruckle) in his throat. Cf. Nem. iii. 47;

ἄσθμα is 'laboured breathing.' The mss. give φρίσσοντ' ἀνα-(ἀμ)πνοὰς, which will not scan; 'ruffled as to breaths' is a strong but intelligible metaphor, which is helped by the accompanying *shuddering* of the whole frame often observed in deaths from mortal wounds. Mommsen's γέννας for πνοὰς is not happy.

75. τέγγων.] Cf. Soph. *Trach.* 847, ἀδινῶν χλωρὰν τέγγει δακρύων ἄχραν. For δὴ mss. give δέ.

στοναχαῖς.] Dative of accompanying action, cf. *Madv.* § 42, II. xxiv. 696, Od. xxiv. 416.

78. Apparently adapted by Euripides, *Hel.* 274, καὶ φίλων τηγμένην δούλη καθέστηκ', though loss of friends to a Greek woman was a very different case to that of a man. The faithlessness of mortals is contrasted with the trustworthiness of deities; cf. *supra*, v. 54, *Introd.*

Ἄντ. ε΄.

καμάτου μεταλαμβάνειν. ὥς ἤνεπε Ζεὺς δ' ἀντίος
ἦλυθέ οἱ,

80 καὶ τόδ' ἐξαύδασ' ἔπος· Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα
πόσις 150

σπέρμα θνατὸν ματρὶ τεῶν πελάσασαι
στάξεν ἥρωος. ἀλλ' ἄγε τῶνδ' ἐμοὶ ἔμπαυ αἴρεσιν
παρδιδωμ'· εἰ μὲν θάνατόν τε φυγὼν καὶ γῆρας ἀπεχ-
θόμενον 155

αὐτὸς Οὐλυμπον *νοεῖς οἰκεῖν ἐμοὶ* σύν τ' Ἀθαναίᾳ
κελαινεγχεῖ τ' Ἄρει,

Ἐπ. ε΄.

85 ἔστι σοὶ τούτων λάχος· εἰ δὲ κασιγνήτου πέρι 160
μάρνασαι, πάντων δὲ νοεῖς ἀποδάσασθαι ἴσον,
ἥμισυ μὲν κε πνέοις γαίης ὑπέρερθεν ἐών,
ἥμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν. 165
ὥς ἄρ' αὐδάσαντος οὐ γνώμα διπλῶαν θέτο βουλάν,

79. μεταλαμβάνειν.] 'So as to share.' For inf. cf. *Madv.* § 149.

ἤνεπε.] So mss. Elsewhere *ἐνν.*

80. Ἐσσί μοι υἱός.] And therefore immortal.

πόσις.] Tyndareus.

82. I incline to read ἥρω', as ἥρωος seems too prominent.

84. Between *Οὐλυμπον* and *σύν τ'* mss. give *ἐθέλεις* or *θέλεις* only, with defect in both sense and rhythm, Pindar elsewhere has *ἐθέλω*, which will not scan here, in verbal forms, except *Ol. viii. 85*, though he uses the participle of *θέλω* (*Pyth. ii. 69, x. 5, Isth. v. 43*, and *Ol. ii. 97*, where my note is incorrect on this point. The mss. give *θέλων* for *ἐκὼν* at the end of *Pyth. ii. 69*.) The Schol. interprets...*βούλει τὸν οὐρανὸν οἰκεῖν σύν ἐμοί, κ.τ.λ.* and renders *νοεῖς*, *v. 86*, by *βούλει*, whence Kayser gets *νοεῖς οἰκεῖν ἐμοί* (for the position of preposition cf. *supra*, *v. 38*). The

letters — *ONNOEIC OIKE INE MOI* would be peculiarly liable to corruption as *Ε, Ο, C* were often confused, and also *IC* and *K*, and *IN* and *M*. Thus *θέλεις* or *ἐθέλεις* would be a gloss on *νοεῖς*. Mommsen reads *νέμειν μέλλεις ἐμοί*, Bergk *θέλεις ναιεν ἐμοί*. The word *μέλλεις* is so utterly inappropriate that Mommsen's suggestion may be at once rejected. Against the considerations in favour of the text, for which cf. *supra v. 58*, the only point to be urged is the tameness of the assumed repetition of *νοεῖς*. For the position of *σύν*, cf. *Pyth. ii. 59, Nem. ix. 14*.

86. *ἴσον*.] Note the emphatic position. For *ἴσον* = 'an equal share,' cf. *Soph. Oed. Rex*, 579, *Eur. Ion*, 818, *Iph. in T.* 1009. *L.* and *S.* only give *τὸ ἴσον*.

87. *πνέοις*.] Observe the phrase: he is to *live* in the tomb.

90 ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα Κάστορος.

89. οὐ, κ.τ.λ.] Polydeukês 'offered not a double plan to his judgment.' That is, he decided without the least hesitation.

90. Note the change of subject back to Zeus: unless with Mezger

we regard Polydeukês as the author of the release.

χαλκομίτρα.] The *μίτρα* of a warrior was a broad woollen girdle faced with plates of bronze, worn below the *ἱδῆμα*.

[NEMEA XI.]

FOR THE *ελευτήρια* OFFERED BY ARISTAGORAS OF TENEDOS,
PRYTANIS.

INTRODUCTION.

THIS ode (*enkômion*) was performed before the altar and shrine of Hestîâ Prytanitis in the Prytaneion of Tenedos upon the occasion of the installation as *πρύτανις*, or president of the *βουλή*, of Aristagoras, a wrestler and pankratiast of great strength and beauty, son of Arkesilas (*v.* 11). It has nothing to do with the Nemean games.

The date is probably later than B.C. 470; but there is no clue except the style. The subject of the poem belonged to the clan of the Peisandridæ who claimed kinship with both Amyklæ and Thebes (*vv.* 34—37). Short though the poem is there is much of lasting interest in it. The doctrine of the mean is propounded with reference to excess or defect in honorable ambition, and mention is made of the uncertainty of the future and the inevitable approach of death (*vv.* 13—16), natural topics in connection with the installation of a constitutional dignitary. The theory that hereditary excellence displays itself in alternate generations is introduced in a way that reflects rather severely on Aristagoras' father, who supplies an instance of *ἀρολμία*.

ANALYSIS.

vv.

- 1—10. Invocation of Hestîâ Prytanitis.
- 11, 12. Praise of Aristagoras.
- 13—16. He is reminded that excellence gives no exemption from death.

- 17—21. He deserves praise for his athletic victories in local games.
 22—29. The timidity of his parents debarred him from chance of distinction in the great games.
 29—32. Over-diffidence and over-confidence are alike detrimental.
 33—37. The noble ancestry of Aristagoras.
 37—43. Hereditary excellences develop themselves in alternate generations only.
 43—46. In spite of the future being beyond our foresight we embark on ambitious schemes.
 47, 48. Insane yearnings for things unattainable hinder our setting due limits to our desires.

Στρ. α'.

Παῖ 'Ρέας, ἄτε πρυτανεῖα λέλογχας, 'Εστία,
 Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου "Ηρας,
 εὖ μὲν 'Αρισταγόραν δέξαι τεὸν ἐς θάλαμον,
 εὖ δ' ἐταίρους ἀγλαῶ σκάπτῳ πέλας,
 5 οἷ σε γεραίροντες ὄρθαν φυλάσσοισιν Τένεδον, 5
 'Αντ. α'.

πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρόταν θεῶν,

1. πρυτανεῖα λέλογχας.] As the goddess of the family altar and hearth generally, Hestia was naturally the deity worshipped at the common altar and hearth of the state under the title *Πρυτανίτις*. It would appear from Thuk. ii. 15 that a *Πρύτανις*, whether *βασιλεὺς*, *τύραννος*, or one of a numerous body of officials, held the title as president of the *βουλή*. For *λέλογχας* cf. Ol. vii. 55 ff., ix. 15, Aesch. P. V. 228, ὅπως τάχιστα τὸν πατρίον ἐς θρόνον | (Ζεὺς) καθέξῃτ' εὐθὺς δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο | ἀρχήν.

3. θάλαμον.] A sanctuary or shrine within the *πρυτανεῖον*.

4. ἐταίρους.] Members of the *βουλή*.

σκάπτῳ.] This allusion shews that there was a statue of Hestia in the *πρυτανεῖον* at Tenedos, as there also was at Athens (Pausan. i. 18. 3). The sceptre is an usual attribute of Hestia in art (Dissen quoting Welcker).

5. ὄρθαν.] Extension of predicate; 'in welfare.'

6. πρόταν.] 'The eldest;' cf. Hes. Theog. 453, Πεία δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαιδιμα τέκνα, 'Ιστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον, ἰφθιμόν τ' 'Αἰδην.. καί... Ἐννοσίγαιον, Ζῆνά τε, whereon Prof. Paley shews that Homer makes *Hērā* the eldest

πολλά δὲ κνίσσ᾽ λύρα δέ σφι βρέμεται καὶ αἰοιδά·
καὶ ξενίου Διὸς ἀσκέυται Θέμις ἀενάοις
ἐν τραπέζαις. ἀλλὰ σὺν δόξᾳ τέλος 10
10 δυωδεκάμηνον περᾶσαι σὺν ὑπρώτῳ κραδίᾳ.

Ἐπ. α'.

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν,
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ξύγγονον. 15
εἰ δέ τις ὄλβον ἔχων μορφᾷ παραμεύσεται ἄλλων,
ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν,

child of Kronos, and Zeus the eldest son.

7. σφι.] 'At their bidding.'

βρέμεται.] 'Peals.' Cf. Nem. ix. 8, βρομίαν φόρμιγγα.

8. Guests of the state were entertained at the *πρυτανεῖον* and suppliants to the state sought sanctuary at its altar. For Themis being associated with Zeus Xenios cf. the similarly worded passage, Ol. viii. 21—23, *ἐνθα Σώτεια Διὸς ξενίον πάρεδρος ἀσκέυται Θέμις ἔξοχ' ἀνθρώπων*, where Aegina's just dealing with strangers is intended. The connexion of the goddess of *right* and *order* with hospitality is illustrated by the phrases *δαιτὸς ἐίσης*, *ἀρμόδιον δεῖπνον*.

9. ἐν.] 'With;' cf. *infra*, v. 17. For the perpetual public hospitality of Tenedos etc. edd. quote the *τράπεζαι ξενικαὶ* of the Kretan *συσσίτια*, Athen. iv. 22 (p. 143 c).

ἀλλά.] Cf. Ol. ii. 12, iv. 6.

σύν.] The repetition of *σύν* in the next line has troubled critics greatly; so that *σύν δόξᾳ* has been altered to *νῦν* and *σοὶ δόξαι*, *συνδόξαν*, *σὺν* and *νῦν δόξα* (with *περᾶσαι*). L. and S. give Böckh's *περάσας* (*ἐν*). Others alter *περάσαι* *σύν* into *περᾶσαι σὺν* or *περᾶσαι νῦν*. Mezger rightly defends *uss.* and Scholia. For *-σαι σὺν* cf. Isth. iii. 17.

10. ἀπρώτῳ.] For the metaphor cf. Nem. i. 48. 'Without annoy.' He might have discharged the du-

ties of his office 'with credit' amid continual dangers and anxieties.

11. ἄνδρα.] Emphatic, cf. Pyth.

ii. 29. The meaning is almost 'So far as I may congratulate a man—I deem his father Arkesilas blessed, and I laud his (Aristagoras') admirable form and innate hardihood.' I agree with Mezger in making *ἄνδρα* refer to Aristagoras, but I take *ἄνδρα* as an *accusativus pendens*; though *μακαρίζω* takes a double accusative. Aristoph. *Vespaë*, 588, *τοῦτ' ἄνδρα τοὶ σε μόνον τοῦτων ὧν εἴρηκας μακαρίζω* (Fanshawe). The sense might be the same. 'On the man do I congratulate his father, aye on his (the man's) form.' I cannot see the point of congratulating the son upon his father, who kept him from winning the Olympian and Pythian games (v. 22). Again if *ἄνδρα* is Arkesilas, his too is the *θαητὸν δέμας* κ.τ.λ. No doubt the passage is unsatisfactory. I think *τέκος Ἀρκεσίλα* may have got corrupted through the incorporation of a marginal note. Dissen is probably right in recognising the *zeugma*, the sense of *ἀνέω* being drawn from *μακαρίζω* with *τὸ θαητὸν δέμας* κ.τ.λ. Note that *μὲν* is answered by *δέ*, v. 13; 'though I praise, let him remember.' Otherwise Mezger and Dissen citing Ol. v. 10.

14. ἐπέδειξεν.] Frequentative aorist. The future *παραμεύσεται*

15 θνατὰ μεμνάσθω περιστέλλων μέλη, 20
καὶ τελευτὰν ἀπάντων γὰν ἐπιεσσόμενος.

Στρ. β'.

ἐν λόγοις δ' ἀστῶν ἀγαθοῖσί νιν αἰνεῖσθαι χρεών,
καὶ μελιγδούποισι δαιδαλθέντα μελιζέμεν αἰοδαῖς.
ἐκ δὲ περικτιόνων ἐκκαίδεκ' Ἀρισταγόραν
20 ἀγλαὰ νῖκαι πάτρην τ' εὐώνυμον 25
ἐστεφάνωσαν πάλᾳ καὶ μεγαυχεῖ παγκρατίῳ.

Ἀντ. β'.

ἢ ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν
ἔσχον ἐν Πυθῶνι πειράσθαι καὶ Ὀλυμπίᾳ ἀέθλων.

refers to moments of future self-satisfaction on the part of Aristagoras, as well as to the future generally.

15. 'Let him remember that the frame which he bedecks is mortal and that at the last of all he shall don a vesture of earth.' Cf. "muddy vesture of decay." For construction cf. Ol. vi. 8, Isth. i. 68.

[περιστέλλων.] Cf. Eur. *Alc.* 663, (παῖδας οἱ) θανόντα σε | περιστελοῦσι καὶ προβήσονται νεκρόν. The verb *περιστέλλω* is the regular word for arraying a body for the funeral.

16. *τελευτάν.*] Accusative in apposition with the sentence; cf. Ol. ii. 4, vii. 16, Isth. iii. 7, Aesch. *Ag.* 225. Here the use is similar to that of the "adverbial" ἀρχήν.

γὰν ἐπιεσσ[.] For the phrase Don. quotes Aesch. *Agam.* 869, εἰ δ' ἦν τεθνηκώς, ὥς ἐπλήθουν λόγους, | τρισώματος τῶν Γηρώων ὁ δεύτερος | | ... | χθονὸς τρομοῖρον χλαῖναν ἐξηύχει λαβών, | ἀπαξ ἐκάστω κατθανῶν μορφώματι; Nem. viii. 33. Hemsterhuis (*Ad Hesych.* i. p. 1352) besides the references in L. and S. gives Simonides, *Apud Athen.* iii. p. 125 n, Frag. 168 [227], αὐτὰρ (χιών) ἐκάμφθη (Porson ἐθάβθη) | ῥῶη Πιερίην γῆν ἐπιεσσαμένη. Eur. *Troad.* 1148, γῆν τῷδ' ἐπαμπίσ-

χοντες. This warning to avoid excessive pride is peculiarly appropriate in an official ode composed for a civic magistrate.

17. *λόγοις.*] 'Friendly (fair) discussions.' Cf. Nem. viii. 21. For ἐν cf. Pyth. v. 97, *supra* v. 9.

18. For sentiment cf. Ol. vi. 6, 7. [μελιζέμεν.] Mezger supposes that there is a change of subject. Herman alters to μέλειν ἐν: Mommsen to μεμίχθ' ἐν. With the text αἰοδαῖς is scanned as a dissyllable. I think the infinitive goes with μελιγδούποισι (Madv. § 150), and that καὶ couples ἐν λόγοις and δαιδαλθέντα.

20. *εὐώνυμον.*] Perhaps an extension of the predicate. As Νίκη is often represented in Art holding out a wreath there is probably a half personification of the Victories here. Note that ἐκ περικτ. should not be taken with νῖκαι but with the verb, meaning 'on the authority of, at the instance of the neighbouring peoples.' The δὲ = 'for.'

21. *μεγαυχεῖ.*] MSS. μεγαλαυχεῖ.

22. *ἐλπίδες ὀκνηρότεραι.*] 'Too great diffidence.' Literally 'Too shrinking apprehensions.' We can speak of 'confident hopes' but hardly of 'diffident or timid hopes.' For ἐλπῖς cf. Nem. i. 32.

23. *ἔσχον.*] For the inf. without

ναὶ μὰ γὰρ ὕρκον, ἐμὴν δόξαν παρὰ Κασταλία 30
 25 καὶ παρ' εὐδένδρῳ μολῶν ὅχθῳ Κρόνου
 κάλλιον ἂν δηριῶντων ἐνόστησ' ἀντιπάλων,

Ἔπ. β'.

πενταετηρίδ' ἑορτὰν Ἡρακλέος τέθμιον 35
 κωμάσαις ἀνδρῶν τε κόμαν ἐν πορφυρέοις
 ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
 30 ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν 40
 ἰσχὺν οἰκείων παρέσφαλεν καλῶν
 χειρὸς ἔλκων ὀπίσσω θυμὸς ἄτολμος ἑών.

Στρ. γ'.

συμβαλεῖν μὲν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι
 αἶμ' ἀπὸ Σπάρτας· Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστα,
 35 Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων· 45
 καὶ παρ' Ἰσμηνοῦ ῥοᾶν κεκραμένον

μὴ cf. Madv. § 210 Rem. 1, Soph. *Δία* 70, ἀγὰς ἀπειρῶσιν πρόσψιν εἰσιδεῖν, *Isth.* i. 60.

24. γάρ.] 'For else.'

ἐμὴν δόξαν.] Cf. Aristoph. *Pax*, 232, καὶ γὰρ ἐξέναι, γνώμην ἐμὴν, | μέλλει. These are accusatives of 'extent, range, sphere,' Madv. 31 c, like τὸ ἐμὸν μέρος, τὸ κατ' ἐμέ: but instead of qualifying the action or state predicated, they qualify (make conditional) the predication, like an infinitive, e.g. δοκεῖν εἰπεῖν ἀκούειν, with or without ὥς. Cf. Madv. §§ 151, 168 b.

παρ.] Here and in the next line to be taken after δηριῶντων, while μολῶν = 'had he gone (thither).' For the victor's return cf. Nem. ii. 24, Ol. viii. 67—71, Pyth. viii. 81—87.

26. Medicean mss. ἐνό(ε)σταντ' by dittography.

27. Cf. Nem. x. 33, Ol. xi. 57, 58, Ol. xiii. 40.

28. πορφυρέοις.] Cf. Hor. *Od.* iv. 1. 10, *purpureis odoribus*. Like χρώσεος, Ol. viii. 1, Nem. i. 17, and

elsewhere, πορφ. = 'gleaming,' 'glistering,' 'rich-coloured.'

30. ἀγαθῶν.] 'Blessings of victory' (cf. Ol. viii. 13) are of course included under the general term.

ἐξ-ἔβαλον.] Tmesis. Frequentative aorist; so παρέσφαλεν, and ἔδωκ. v. 39. Render 'cast down from.'

καταμεμφθέντ'.] 'Disparaging.'

31. οἰκείων.] 'Proper,' 'within his reach.'

33. συμβαλεῖν.] 'Infer,' 'gather.'

τε.] Taken up by καὶ v. 36, from Ἀμύκλαθεν ἀνάγων being a parenthesis. For ἔμμεν suppressed with πάλαι ἀπὸ Σπάρτας cf. Nem. x. 51. The Achaean Peisandros was said to have been driven from Sparta on the Migration of the Dôrians into Peloponnêsos and to have joined Aeolian emigrants from Boeôtia in that country, whence they sailed to Tenedos.

35. χαλκεντέα.] MSS. χαλκεντέων (one χαλκῶν τε, -ων being expressed by a superscribed ^).

36. In Thebes.

ἐκ Μελανίπποιο μάτρωος ἀρχαίαι δ' ἀρεταὶ
'Αντ. γ'.

ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος
ἐν σχερῷ δ' οὔτ' ὦν μέλαιναι καρπὸν ἔδωκαν
ἄρουραι, 50

40 δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐώδες φέρειν πλούτῳ ἴσον,
ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει
'Επ. γ'.

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφές οὐχ ἔπεται 55
τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
45 ἔργα τε πολλὰ μενουῶντες· δέδεται γὰρ ἀναιδεῖ

37. ἐκ Μελανίπποιο μάτρ.] 'With the blood of a daughter of Melanippos.'

38. For sentiment cf. Nem. vi. 8—11.

ἀμφέρονται.] For the voice cf. Pyth. vii. fin., φέρεσθαι probably transitive. Here the compound means 'return,' 'yield;' not 'raise up,' 'bring with them.'

40. οὐκ ἐθέλει.] 'Are not wont.' L. and S. only give prose examples of this sense. Don. would render ἐθέλω as=δύναμαι here and Nem. vii. 90.

περόδοις.] For περιόδοις, cf. περιάπτων, Pyth. iii. 52.

41. πλούτῳ ἴσον.] Dat. of manner; 'in equal abundance.'

42. ἐν ἀμείβοντι.] For the gerundive use, 'in alternation' (=ἀλλασσόμεναι), of the active participle cf. Thuk. i. 142, ἐν τῷ μὴ μελετῶντι, Madv. 180 v. Rem. 2, Soph. Oed. Col. 1219, ὅταν τις ἐς πλεόν πέσῃ | τοῦ θέλοντος, Aristotle's τὸ ἀντιπεπονθός. Compare our English confusion of abstract nouns in -ing with the participle (which originally in Saxon ended in -nð). Pindar's suppression of the article is noteworthy. Perhaps the usual expla-

nation given above is wrong and ἔτει is to be supplied in thought from ἐτέων.

καὶ...οὕτως.] 'Even so.'

43. τὸ δ' ἐκ Διός.] 'As for what comes from Zeus.' Cf. Nem. ii. 17, ὅσσα δ' ἀμφ' ἀέθλοισι | Τιμοδημίδαι ἐξοχῶτατοι προλέγονται. For sentiment cf. Ol. xii. 7, 8, Soph. Oed. Rex, 978, πρόνοια δ' ἐστὶν οὐδενὸς σαφής. Isth. vii. 14, 15, Eur. Herc. l'. 62.

44. ἐμβαίνομεν.] 'We embark upon.' Metaphor from navigation followed up in v. 46.

45. τε.] For the coupling of a participial clause to one containing a finite verb cf. Soph. Oed. Rex, 740, τὸν δὲ Δάϊον φύσιν | τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἦβης ἔχων. Also with the participle preceding Ol. i. 13, 14, δρέπων μὲν... | ἀγλαίζεται δέ, Isth. i. 14, Aesch. Agam. 97, τούτων λέξασ' ὅτι καὶ δυνατόν | καὶ θέμις αἰνεῖν, | παίων τε γενοῦ τήσδε μερίμνης: where however, as in Choeph. 547 (P.), τε seems='accordingly' and is hardly copulative. In the present case I think the construction is κατὰ σύνεσιν, as though μεγαλανορίαις contained μεγαλάνορες ὄντες.

δέδεται.] 'Constrained.' Perhaps

ἐλπίδι γυνῆ· προμαθείας δ' ἀπόκεινται ῥοαί. 60
 κερδέων δὲ χρὴ μέτρον θηρενέμεν'
 ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

a metaphor from a slave chained to the oar. Cf. Pyth. iv. 71, τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις; Pyth. iii. 54, ἀλλὰ κέρδει καὶ σοφία δέδεται (with which cf. Bakchyl. *Frag.* 4 (2), ὡς δ' ἅπαξ εἰπεῖν, φρένα καὶ πικρὰν κέρδος ἀνθρώπων βιάται).

ἀναιδεῖ.] 'Improbus,' 'unconscionable,' 'unreasonable.'

46. προμαθείας.] Mezger and Postgate rightly join the genitive with ῥοαί. Men strive or drift in a variable, uncertain course, but foreknowledge, if they only had it, would bear them along steadily like a current. No doubt the mariners of Tenedos were familiar with and often grateful to the strong Hellespontine current. For the metaphor cf. Ol. ii. 33, ῥοαὶ δ' ἄλλότ' ἄλλαι εὐθυμῶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν. For the general sentiment cf. Solon, *Frag.* 13 [4], 65, πᾶσι δὲ τοι κίνδυνος ἐπ' ἐργασιν,

οὐδέ τις οἶδεν | ἢ σχήσειν μέλλει πρήγματος ἀρχομένου. Theogn. 585.

47. For a more general statement of the doctrine of a μέτρον cf. Ol. xiii. 46, ἔπεται δ' ἐν ἐκάστῳ | μέτρον· νοῆσαι δὲ καιρὸς ἄριστος. Also Hes. *W. and D.* 692, Pyth. ii. 34, Isth. v. [vi.], 71.

48. For general sentiment cf. Nem. iii. 30. For μανίαι cf. Theogn. 1231, σχέτλι' Ἔρως, μανίαι σ' ἐτι-θνήσαντο λαβοῦσαι. So that Plato's classification of Ἔρως under μανία, *Phaedr.* pp. 244, 245, was perhaps suggested by poetic diction.

δ'.] Equivalent to ἀλλά. Cf. Soph. *Ant.* 12.

ὀξύτεραι.] Don. refers to Matth. *Gr. Gr.* § 457, thus making it doubtful whether he would render the comparative by 'too' or 'somewhat,' 'rather,' or as merely equivalent to a positive. It clearly means 'too acute' in the medical sense of 'acute.' Cf. Ol. viii. 85.

ISTHμία I.

ON THE VICTORY OF HERODOTOS OF THEBES IN THE FOUR-HORSE CHARIOT RACE.

INTRODUCTION.

HERODOTOS, son of Asôpodôros of Thebes, was one of several Theban victors at some Isthmian festival of uncertain date. Some consider that Asôpodôros had been exiled from Thebes (*vv.* 36—38); but this supposition is not consistent with the most natural interpretation of the passage *vv.* 34—46, and seems in particular to involve making his father's exile too prominent a topic introducing the most striking part of the ode. If Hêrodotos himself had been exiled at the time of the Persian war as a young man of about twenty he would not be too old to act as his own charioteer (*v.* 15) in B.C. 458, Ol. 80. 3 to which date Dissen refers the composition of the ode. He thinks that the alliance between Thebes and Sparta before the war in which the battles of Tanagra and Oenophyta were fought is figured in the association of Kastôr and Iolâos *vv.* 16, 17 (but cf. *Pyth.* ix. 59 ff. composed B.C. 478); that war is suggested by the allusion to Gêryôn's *θρασεῖαι κύνες* (*v.* 12) (but Prof. Seymour justly remarks, agreeing with Don.—“This was the most distant point reached by Heracles, hence this clause means ‘whose mighty deeds reached even to the ends of the world’”); and by ἡ πολέμιζων *v.* 50 (but see my note) so that the premises can hardly be said to be strong enough to carry Dissen's conclusion. Leopold Schmidt on altogether insufficient grounds places the date between the third Isthmian and the fifth Nemean, that is, in the first period of Pindar's poetic activity. Pindar may merely intend to apologise for the slightness of the composition and the thinness of the senti-

ments when he mentions his engagement for the men of Keos. It is to be safely inferred from *vv.* 39, 40 that Hêrodotos was an aristocrat. (Mezger thinks the father was obliged to retire to Orchomenos through loss of property by actual shipwrecks, reading *ἐπειόμενον* *v.* 16, a view which I cannot at all admit.) The main thread of the Ode is the enforcement and illustration of the glory conferred on the *πατρίς* by a successful pursuit of *ἀρετὰ* and the consequent reward of praise and remembrance due from fellow-citizens (*cp. vv.* 12; 17; 30, 31; 35; 40; 66, 67; 1—6; 43—46; 50, 51; 67, 68). This train of thought is peculiarly appropriate if Hêrodotos was reestablished at Thebes in consequence of this Isthmian victory, which may be inferred from *vv.* 39, 40.

ANALYSIS.

vv.

- 1—10 Invocation of Thêbâ, with an apology for laying aside a poem for the men of Keos to compose an Athenian ode.
- 10—12 Since six prizes have fallen to Thebes.
- 12—13 The birthplace of Hêrakles.
- 14—16 In honour of Hêrodotos victory in the four-horse chariot race the poet is ready to compose a Kastoreion or ode of Iolâos.
- 17—31 The athletic prowess of Kastôr and Iolâos.
- 32—40 Allusion to the victor's family and to his exile and return to good fortune.
- 40—52 General sentiments in praise of prowess and enterprise glancing at Hêrodotos.
- 53—59 Enumeration of some of his victories.
- 60—63 The scope of the ode prevents him proclaiming all.
- 63 Often what is not mentioned gives the greater satisfaction.
- 64—67 A hope that encouraged by poetic praises Hêrodotos may win at the Pythian and Olympian games.
- 67, 68 If any one hoards and finds fault with those who are lavish in pursuit of honour, he does not consider that he will die 'unhonoured and unsung.'

Στρ. α'.

Μᾶτερ ἐμά, τὸ τεόν, χρύσασπι Θήβα,
 πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
 θήσομαι. μὴ μοι κραναὰ νεμεσάσαι
 Δᾶλος, ἐν ᾧ κέχυμαι.
 5 τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς; 5
 εἴξον, ὦ ᾧ πολλωνιάς· ἀμφοτερῶν τοι χαρίτων σὺν θεοῖς
 ζεύξω τέλος,

χρύσασπι.] This epithet refers to a statue of Thébá, perhaps that which is mentioned in Frag. 177 [207], εὐάρματε, χρυσοχίτων, ιερῶτατον ἀγαλμα, Θήβα. For the prominence given here to the shield compare the shield on coins of Thebes. The hypothesis that the epithet has reference to a state of war must therefore be established independently, which I do not think possible (see *Introd.*). For Thébá, daughter of Asópos and Metóbá, cf. Ol. vi. 84, 85.

2. πρᾶγμα.] 'Thy interests,' the requirements arising from the recent Isthmian victories of her children.

ἀσχολίας.] 'A pressing engagement.' Plato, *Phaedr.* 227 B, refers to this passage, οὐκ ἂν οἶμαι με κατὰ Πίνδαρον καὶ (even) ἀσχολίας ὑπέρτερον ποιήσεσθαι τὸ σὴν τε καὶ Δυσίου διατριβὴν ἀκοῦσαι;—also Plutarch, *de genio Socratis*, p. 575 D, ἐμὲ καὶ ἀσχολίας ὑπέρτερον θέσθαι κατὰ τὸν Πίνδαρον τὸ δεῦρο ἐλθεῖν ἐπὶ τὴν διήγησιν.

4. Δᾶλος.] Délos, as the birth-place of Apollo, was interested in the paeân which was being composed for the Isle of Keos. The Schol. rashly states that it was to be sung at Délos.

κέχυμαι.] 'On which I have been pouring forth my soul.' Cf. Cic. *Att.* i. 18. 2, *in qua... omnes profundi*

uires animi atque ingenii mei. Dissen points out that *κεχυμένος* (εἰς τι, πρὸς τι) is generally used in a bad sense.

5. The claims of parents, i.e. in this case of πατρίς, are paramount. A respectful apology is needful to excuse his taking up a human theme, when engaged on a paeân. The poet does not ask leave to postpone the paeân, but prays to be excused for diverting his attention for a time from it. Possibly the real motive for the apology is vanity. To be chosen by the countrymen of Bakhylidés was a high compliment. See, however, *Introd.*

6. ὦ ᾧ πολλωνιάς.] 'Beloved of Apollo.' The tutelary deity of Délos is entreated to respect the poet's devotion to Thébá even as she appreciates the devotion of Apollo to herself. For the personification cf. Pyth. vi. 6, xii. 2, Ol. vii. 13, 14, Nem. i. 4, Frag. 64 [58]. Others explain *Apollinea urbs*, quoting Ovid, *Met.* xiii. 631.

χαρίτων.] 'I shall combine the performance of both obligations' ('favours' is hardly respectful enough); cf. Pyth. iii. 72. The phrase ζεύξαι μέλος, Nem. i. 7, is a different application of the metaphor. Dissen explains, wrongly in my opinion, *utriusque hymni* (Isth. iii. 8) *cum diis pertexam finem*.

Ἀντ. α'.

καὶ τὸν ἀκειρεκόμενον Φοῖβον χορεύων
ἐν Κέῳ ἀμφιρύτῃ σὺν ποντίοις
ἀνδράσιν, καὶ τὰν ἀλιερκέα Ἴσθμοῦ 10
10 δειράδ' ἐπεὶ στεφάνους
ἐξ ὧπασεν Κᾶδμου στρατῷ ἐξ ἀέθλων,
καλλίνικον πατρίδι κῦδος. ἐν ᾧ καὶ τὸν ἀδείμαντον
Ἀλκμήνα τέκεν

Ἐπ. α'.

παῖδα, θρασεῖαι τὸν ποτε Γηρῦνα φρίξαν κύνες. 15
ἄλλ' ἐγὼ Ἡροδότῃ τεύχων τὸ μὲν ἄρματι τεθρίππῃ
γέρας,

7. ἀκειρ.] "Milton's 'unshorn Apollo.'" Prof. Seymour.

χορεύων.] 'Composing a choral ode for'—is what is meant, but he represents himself as the χορηγός, κορυφαῖος. Cf. L. and S. s. v. χορεύω II. 2, where Eur. *H. F.* 871 is placed wrongly instead of under 'III. Causal.'

The Schol. says that Pindar was asked by the men of Keos to compose a paeân to be sung at Délos, inferring the place of recitation from v. 3, ἐκ τούτου δῆλον, ὅτι εἰς Δῆλον ἔγραφε Κεῖοις, but from v. 8 it is clear that the ode was to be recited in Keos, perhaps in the principal temple of Apollo at Kartheia, in the χορηγεῖον of which Athénæos tells us (p. 456 f) that Simonides, who was perhaps dead at the date of this ode, was for some time χοροδιδάσκαλος. The Schol. however on v. 9 says καὶ ὕστερον σοὶ πάλιν τὸν ἐπινικόν (Böckh alters to ὕμνον) ἀποδώσω. Hartung and Mezger argue from ἐπινικόν that the ode for Keos was not a paeân, but epinikian. But all this ἐπινικόν can effect is to nullify the testimony of the Schol. Pindar's language decides in favour of the paeân.

9. ἀλιερκέα.] Cf. *Pyth.* I. 18; here 'barring sea from sea.' The epithet seems to be in contrast to ἀμφιρύτῃ. Observe the hiatus, -εα Ἴσθμοῦ, cf. *infra*, vv. 16, 32, *Ol.* VII. 74.

Hérodotos was clearly one of several (from four to six) Thebans who had won prizes in the recent Isthmian games.

11. στρατῷ.] L. and S. rashly say 'since Homer *στ.* always means the soldiery, the people, exclusive of the chiefs.' Now, *Pyth.* II. 87, ὁ λάβρος στρατὸς means 'the democracy,' in *Pyth.* I. 86, II. 55, Hiero, in *Nem.* I. 61 *Amphitryôn* is excluded. But no such exclusion is intended here, nor in *Ol.* IX. 95, *Ol.* X. 17, *Nem.* X. 25.

13. κύνες.] It must remain a question whether Orthros is made plural in consideration of his two heads or whether Pindar is following an unknown version of the myth.

14. ἄλλ'.] The poet checks himself in the praise of Hérakles. Prof. Seymour points out that here, and *Nem.* I. 33, *Isth.* V. 19, ἐγὼ introduces the transition to a myth. Cf. also *Ol.* IX. 21, XIII. 49, *Pyth.* I. 42, IX. 103.

15 ἀνία τ' ἄλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω 20
 ἢ Καστορεῖφ ἢ 'Ιολάοι' ἐναρμόξαι μιν ὕμνφ.
 κείνοι γὰρ ἡρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις
 ἐτέκνωθεν κράτιστοι 25
 Στρ. β'.

ἐν τ' ἀέθλοισι θίγον πλείστων ἀγώνων,
 καὶ τριπόδεσσι ἐκόσμησαν δόμον
 20 καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
 γευόμενοι στεφάνων

For τεύχων...ἐθέλω τε cf. Ol. i. 14, δρέπων μὲν...ἀγλαΐζεται δέ, Isth. iii. 12, Aesch. *Agam.* 97, λέξασα...παίων τε γενοῦ, and with the verb before the participle Nem. xi. 44, 45. For μὲν—τε cf. Nem. ii. 9, Ol. iv. 15. Prof. Seymour takes τὸ μὲν = 'partly.' For ἄρματι dat. after γέρας cf. O. and P. p. xxxvii. Dissen and others, regardless of the order, compare double datives such as those at Ol. ii. 14 f., Pyth. vii. 2 (on which I wrongly gave this verse as a parallel case in O. and P.), *infra*, vv. 61, 62.

τεύχων...γέρας = 'making (-the-ode-on)-the victory;' the theme is put in the place of the composition, as occasionally with ποιέω. This reasonable assumption saves the passage from the charge of corruption. For τεύχων cf. *infra* v. 67, 'working,' 'causing (honour).' Or is it 'making for Hérodotos the gift due to the chariot'?

15. νωμάσαντ'.] Acc. agreeing with μιν. 'For that he managed the reins with no alien hands.' Note that ἄλλοτρ. οὐ χερσὶ = οὐκ ἄλλοτρ. χερσὶ.

16. 'Ιολάοι'.] Mss. -άων, but cf. Ol. xiii. 35, Nem. ix. 55.

ἐναρμόξαι.] Cf. Isth. vi. 20, Nem. iii. 11, 12, for the kind of phrase.

The strain of Ioláos was probably a variety (perhaps Theban) of the ἔππος νόμος, the Καστόρειον being another variety of the same, cf.

Pyth. ii. 69. As Ioláos was charioteer to Hérakles (Schol.), perhaps an 'Ιολ. ὕμν. was sung in honour of an actual charioteer, as v. 15 suggests.

Ioláos and Kastór are mentioned together in a Theban ode, Pyth. xi. 59. Were Hérakles and Ioláos Theban Dioskuroi?

17. ἐτέκν. κράτιστοι.] 'Were the best that were born.' For the predicative adjective containing the most emphatic idea cf. Isth. ii. 12, Nem. x. 32.

18. ἐν τ' ἀέθλοισι.] Cf. Ol. vi. 7, xiii. 51, Nem. i. 34, iii. 32, *infra* vv. 34, 57. Mezger, quoting Friese, *Pind.* p. 28, joins ἐν with the dat. to θίγον here; to ἐπικύρσαις (so Dissen), Ol. vi. 7; to πρόσφορον, Nem. viii. 48; to ἀπαρτά, Ol. xi. [x.] 82. In the last case I give the same construction but suggest another as preferable; in Ol. vi., Nem. viii. I altogether disagree. For the prizes mentioned Dissen compares *Il.* xxiii. 264 ff. Elsewhere Pindar has a dat. after θίγ-; cf. the similar phrase ἀρεταῖς θίγουσα, Pyth. viii. 22. Notwithstanding the accent of the participle θίγον is a frequentative aorist.

20. χρυσοῦ.] For gen. of material cf. Pyth. iv. 71, 206.

21. γευόμενοι.] So two (the old Vatican and Munich) mss. The rest σενόμενοι. Cf. Nem. vi. 25, Isth. iv. 20.

νικαφόρων' λάμπει δὲ σαφῆς ἀρετὰ 30
 ἔν τε γυμνοῖσι σταδίοις σφίσιν ἔν τ' ἀσπιδοδούποισιν
 ὀπλίταις δρόμοις

Ἄντ. β'.

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς,
 25 καὶ λιθίνοις ὀπότη' ἐν δίσκοις ἔεν.
 οὐ γὰρ ἦν πενταέθλιον, ἀλλ' ἐφ' ἐκάστῳ 35
 ἔργματι κείμεν τέλος.

τῶν ἀθροῖς ἀνδρησάμενοι θαμάκις
 ἔρνεσιν χαίτας βρέθροισί τε Δίρκας ἔφανεν καὶ παρ'
 Εὐρώτῃ πέλας,

Ἐπ. β'.

30 Ἴφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπартῶν γένει,
 Τυνδαρίδας δ' ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας οἰκέων
 ἔδος.

22. νικαφόρων.] 'Brought by victory.' Cf. Ol. xiii. 15, note.

λάμπει.] Cf. Pyth. xi. 45, Ol. i. 23.

23. ὀπλίταις.] Cf. Eur. *Electra*, 442, ἀσπιστὰ μύχθοι. For γυμνοῖσι, which is in contrast to ἀσπιδ., cf. Thuk. i. 21, Pyth. xi. 49; for the causative use cf. Nem. vii. 61.

24. Mezger takes ἔεν also in this line as well as in the next without inserting with Dissen after οἷά τε—“ἐλαμψεν ἀρετὰ σφίσιν ὀπότη’,” making οἷα=‘How’ exclamatory (cf. Ol. ix. 89, 93, Isth. v. 62); but I prefer ‘and as to the casts they made’; καὶ coupling ἐν δίσκοις to ἀκοντίζοντες. For the dat. αἰχμαῖς ‘with javelins,’ cf. Nem. i. 18, Ol. xi. [x.] 72; αἰχμη is probably derived from the root *ik* (Schleicher).

25. ἐν δίσκοις.] ‘In hurlings of the discus.’ Dissen quotes Xenoph. *Memorab.* iii. 9. 2, ἐν πέλοις καὶ ἀκοντίοις... ἐν τόξοις... διαγωνίζεσθαι, cf. also Pyth. xi. 46, ἐν ἄρμασι καλ-λινικοῖς, ‘in chariot-races.’ MSS. give ὀπότη without ἐν.

26. πενταέθλιον.] For form cf.

Pyth. viii. 66. The first invention of the pentathlon was said to have occurred during the Argonautic expedition. Cf. Schol. Apollón. Rhod. iv. 1091. But Prof. Seymour quotes *Od.* viii. 123 ff., where the contests in the special exercises of the pentathlon are still separate.

27. κείμεν.] Pass. of τίθημι, cf. Ol. i. 85, Nem. x. 48.

τέλοις.] ‘Prize.’ Cf. Ol. xi. [x.] 67, Pyth. ix. 118.

28. τῶν.] Sc. στεφάνων, from λάμπει το κείμεν τέλος being a parenthesis.

29. ἔφανεν.] For ἐφάνησαν. For position of prep. cf. Pyth. ii. 11, Nem. ix. 14.

30. Ἴφ. παῖς.] Ioláos.

Σπартῶν.] The ‘sown’ men who sprang from the dragon’s teeth.

31. Τυνδαρίδας.] Kastór, son of Zeus, putative son of Tyndareus. ὑψίπεδον.] Lit. ‘lofty-sited’—‘highland.’ Cf. Nem. x. 47.

οἰκέων.] A spondee. For adjectival use of participle cf. Nem. iv. 29, vii. 65, Isth. iii. 5, 37.

χαίρετ'. ἐγὼ δὲ Ποσειδάωνί τ' Ἴσθμῳ τε ζαθέα 45
 Ὀρχηστίασιν τ' αἰόνεσσιν περιστέλλων αἰοιδὰν
 γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν
 Ἀσωποδώρου πατρὸς αἶσαν 50

Στρ. γ'.

35 Ὀρχομενοῖο τε πατρώαν ἄρουραν,
 ἃ νιν ἐρειδόμενον ναυαγίαις
 ἐξ ἀμετρήτας ἀλᾶς ἐν κρυοέσσα
 δέξατο συντυχήᾳ
 νῦν δ' αὖτις ἀρχαίας ἐπέβασε πότημος 55
 40 συγγενῆς εὐδαιμονίας. ὁ πονήσας δὲ νόψ καὶ προμά-
 θειαν φέρει.

32. χαίρετε.] Addressed to the heroes, the topic of whose praise is thus dismissed.

Dat. commodi, 'in honour of.'

33. At Onchestos on the shore of Lake Kôpâis was a temple of Poseidôn. Cf. *Isth.* iii. 37.

περιστέλλων.] Metaphor from the toilette, cf. *Nem.* xi. 15.

34. γαρύσομαι.] A true case of a middle fut. of a verb of sound. Note γηρύω.

ἀγακλέα.] Part of predicate, 'as right glorious.'

αἶσαν.] 'Career,' cf. *Nem.* vi. 49.

35. Ὀρχομενοῖο.] Gen. after ἄρουραν, πατρώαν being predicative.

36. νιν.] Asôpodôros (Mezger). Disson is clearly wrong in referring it to the father.

ἐρειδόμενον.] Hartung, ἐρειπ. needlessly. Don. renders 'driven ashore.' But as 'driving people ashore alive' is not a specific or an usual function of shipwreck, it would hardly be attributed thereto in a metaphor. Render—'hard pressed.' He was shipwrecked in the 'fathomless brine,' i.e. faction-torn Thebes, and swam to shore, i.e. fled to Orchomenos. The plural ναυαγίαις expresses more than Asô-

podôros' own misfortune, including those of his friends. Mezger takes ναυαγίαις literally.

39. ἐπέβασε.] Supply νιν from v. 36. Cf. *Il.* viii. 285, for metaphor from horses or chariots, τὸν καὶ τηλόθ' ἔοντα εὐκλείης ἐπίβησον. The aorist is apparently idiomatic, referring to the time of the lately won victory, on the strength of which Hêrodotos was probably restored to Thebes.

πότημος συγγενῆς.] Cf. *Nem.* v. 40.

40. ὁ πονήσας.] A variation on πάθει μάθος, Aesch. *Agam.* 177, Schol. ὁ παθὼν καὶ τῷ νῶ προμηθῆς γίγνεται.

'He who hath endured, brings accordingly fore-knowledge to his mind,' i.e. adds fore-knowledge to his other mental powers; καὶ is rightly placed to emphasize the connection between πόνος and προμάθεια.

Perhaps the poet means that Hêrodotos has learnt wisdom by experience and is therefore not likely to incur unpopularity again.

φέρει.] The past experience is a store whence at any time he can draw the basis of fore-knowledge; thus the present tense is appro-

Ἀντ. γ'.

εἰ δ' ἀρετᾷ κατὰκειται πᾶσαν ὀργάν,
ἀμφοτέρων δαπάναις τε καὶ πόνοις,
χρή νιν εὐρόντεσσιν ἀγάνορα κόμπων
μὴ φθονεραῖσι φέρειν
45 γνῶμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ

priate. Here προμάθεια means 'the faculty of fore-knowledge' so that, as in Nem. iii. 18, the present φέρει contains a reference to the past, 'hath won for and adds to.' Dis-sen's φέρει, ἔχει is only partly right, while in Nem. iii. 30 φέρειν does not = ἔχειν but 'to bear,' 'endure.' The active φέρω is used indifferently with φέρομαι, but here, νόω being reflexive, the active is natural. Cf. Nem. vi. 15.

41. κατὰκειται.] Xenoph. *De Ven.* x. 8, εἰς τοῦτον τὴν ὁργὴν κατέθετο, *effundere solet*, seems the nearest parallel, ἀρετᾷ being a *dat. termini*. 'If he (ὁ ποιητής) be expended, every impulse of him, on distinction.' Hermann's ἀρετὰ (cf. Isth. iv. 17) cannot stand with πᾶσαν ὀργάν. Hartung's καταθῆ τις removes none of the real difficulty. Dis-sen explains the verb as nearly equivalent to ἔγκειται, ἐπικείται, *incumbit*. Kayser proposed ἀρετὰ... πᾶσαν ὀργάν. It is clear that πᾶσαν ὀργάν is an acc. of reference, not = πάντα τρόπον (Schol.). For sentiment cf. Isth. iv. 22. There is no need to supply τις (cf. Ol. vi. 4, Nem. vii. 16). Prof. Seymour's rendering of ἀρετᾷ, 'excellence and the praise for excellence,' only errs in being too precise. The word cannot convey at one time with equal vividness the subjective and objective phases of an idea or a fact and its consequence. He quotes Theognis 29, 30, where ἀρετὰς is 'credit for virtues' rather than 'rewards for virtue,' Soph. *Elect.* 626, θράσους | τοῦδ' οὐκ ἀλύ-

ξεις, where the causal genitive gives 'the punishment of,' so that the citation is irrelevant; Ol. vii. 89, Eur. *Med.* 297, where the notion of reputation for bravery, idleness is predominant; and Od. xiv. 417, κάματον ἔδουσιν, 'eat the fruit of (our) toil,' which is only remotely relevant.

42. ἀμφοτέρων.] Cf. Ol. i. 104, vi. 17.

δαπάναις.] *Dat. of reference, or sphere of action (state).*

43. ἀγάνορα κόμπων.] 'Praise for thorough-manliness.' Cf. Isth. iv. 24.

44. Dis-sen explains rightly; those who differ from him have got wild. The key to the passage is to recognise Pindar's (and others') irregularity in giving a *general apodosis* to a *particular protasis* (cf. Pyth. xi. 41—44, Nem. iv. 79—84) or *vice versa* (Pyth. xi. 54, 55, Eur. *Orest.* 566—570). Here indeed the *protasis* is not exactly particular but only less general than the *apodosis*. The construction is *χρη φέρειν κόμπων εὐρόντεσσι* (*dat. of remote object after φέρειν*) *νιν* (*ἀρετάν*, direct object after εὐρόντεσσι, cf. Ol. vii. 89, πῶς ἀρετὰν εὐρόντα).

μὴ φθονεραῖσι.] The negative is to be taken with the adjective as in Nem. viii. 37.

45. κούφα δόσις.] Cf. Eur. *Bacch.* 893, κούφα γὰρ δαπάνα νομίζειν | ἴσχυν τῶδ' ἔχειν | ὅτι ποτ' ἄρα τὸ δαιμόνιον.

ἀνδρὶ σοφῷ.] 'For a poet,' as usual in Pindar.

ἀντὶ μόχθων παντοδαπῶν, ἔπος εἰπόντ' ἀγαθὸν ξυνὸν
ὀρθῶσαι καλόν.

Ἐπ. γ'.

μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις
γλυκύν, 65
μηλοβίτα τ' ἀρότα τ' ὀρνιχολόχῳ τε καὶ ὄν' πόντος
τρέφει.

γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῇ τέταται 70
50 δς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἄβρόν,
εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ
ξένων γλώσσας ἄωτον. 75

Στρ. δ'.

ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱὸν

46. παντοδαπῶν.] This form is apparently on analogy from ἀλλοδ-ποδ- ἡμεδ- ἀπὸς where the δ recalls the 'basic' δ of Skt. pronominal compounds. For the -πος query cf. Lat. -guis in antiquus, propinquus, &c. ? For ἀντὶ cf. Isth. iv. 25.

εἰπόντ'.] Accusative. For the change of case cf. Isth. v. 21, L. and S. s. v. ἔξεστι, Matth. Gr. Gr. § 536 obs.; and without an infinitive Soph. *El.* 480, ὅπερ στί μοι θράσος — κλύουσιν, on which Jebb quotes Aesch. *Pers.* 913, λέλυται ἐμῶν γυναικῶν ῥύμη... ἐσιδόντ', Eur. *Med.* 810, σοὶ δὲ... πᾶσχεουσιν. We have another slight variation in Aesch. *Agam.* 1588 [P] οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, | ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκειν. Ol. i. 8—10, ὁ πολύφατος ὕμνος ἀμφιβάλλεται σοφῶν μητίεσσε, κελαδεῖν... ἰκομένους, is slightly different from the two cases in the Isthmians, as the infinitive is that of result and comes between the substantive and the participle. See also note on Isth. iii. 11, δεξαμένην.

ἀγαθόν.] Exactly our 'good word.'

ξυνόν.] Cf. Pyth. ix. 93.

ὀρθῶσαι.] Cf. Pyth. iv. 60, Ol. iii. 3.

47. μισθός.] Observe the position. 'Remuneration, differing for different employments.'

49. δέ.] 'For.'

The poet seems not to think of hunting as a regular means of livelihood.

αλαγῇ.] 'Teasing,' 'galling.' This epithet suggests a persistent annoyance. Cf. Pyth. i. 83, Isth. iii. 2, epith. of κόρος.

τέταται.] 'Is intent upon keeping off.'

50. Prowess in games and war are appropriately coupled as the chief τιμαὶ ἀρετᾶς, cf. Ol. vi. 9 ff. For sentiment and ἀρηται κῦδος cf. Nem. ix. 46. Here substantial κέρδος is implied by calling κῦδος, &c. 'the highest gain.'

δς ἀρηται.] Cf. Goodw. § 63.

51. ἄωτον.] Cf. Ol. ii. 7, Pyth. x. 53, Isth. vi. 18.

52. Poseidōn of Onchēstos the neighbour of the Thebans. Cf. Isth. iii. 37.

γείτον' ἀμειβομένοις εὐεργέταν
 ἁρμάτων ἵπποδρόμιον κελαδήσαι,
 55 καὶ σέθεν, Ἀμφιτρύων.
 παῖδας προσειπεῖν, τὸν Μινύα τε μυχὸν 80
 καὶ τὸ Δάματρος κλυτὸν ἄσος Ἑλευσίνα καὶ Ἐϋβοίαν
 ἐν γναμπτοῖς δρόμοις·

Ἀντ. δ'.

Πρωτεσίλα, τὸ τεδὸν δ' ἀνδρῶν Ἀχαιῶν
 ἐν Φυλάκα τέμενος συμβάλλομαι.
 60 πάντα δ' ἐξειπεῖν, ὅς' ἀγώνιος Ἑρμᾶς 85
 Ἡροδότῳ ἔπορεν
 ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων
 ὕμνος. ἧ μὲν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν
 μείζω φέρει.

53. 'Onr neighbour, in return for his beneficence,' i.e. in granting the victory.

54. 'To celebrate...as lord of the horse-race with chariots.'

55. *καλ.*] Couples the games of Isthmos to Boeotian games which are coupled by *τε* to each other, and again by *καὶ* to the games of Eleusis and Euboea. Cf. O. and P. pp. xxxvii—viii. Hērakles and Iolāos were patrons of the great Theban games, the former the putative son, the latter the grandson of Amphitryōn (*σέθεν παῖδας*).

56. Does this mean the famous Treasury of Minyās at Orchomenos (cf. Nem. vi. 27) or *i. q.* μυχοῖς, Nem. x. 42? Certainly Orchomenos was in neither a corner nor a recess. Funeral games in honour of Minyās were held near his tomb. Paus. ix. 38. 3.

57. *ἐν γναμπτοῖς δρόμοις.*] To be taken with *προσειπεῖν*, 'in the sphere of,' *à propos* of bent race-courses; cf. *supra* v. 18. The epithet has especial reference to the frequent turns in the chariot race, cf. Ol. vi. 75. Similarly Eur. *Iph. in Taur.* 81,

δρόμους τε πολλοὺς ἐξέπλησα καμπί- μους.

58. δ'.] 'Also.' Not quite the usual δὲ after a vocative.

The poet adds (*συμβάλλ.*) the shrine by which, at Phylaké on the Pegasaeon gulf, the sepulchral games in honour of the hero Prōtesilās were held.

60. *ἐξειπεῖν.*] Cf. Nem. iv. 33. For absence of *μή* after *ἀφαιρεῖται* cf. Nem. xi. 23.

ἀγώνιος.] Cf. Ol. vi. 79.

62. *ἵπποις.*] Additional dative of closer specification, cf. Ol. ii. 14, Eur. *Herc. Fur.* 179, *Γίγαςι πλεν- ροῖς πτήν' ἐναρμόσας βέλη*, Aristoph. *Equites*, 503, *ὅμεις δ' ἡμῖν πρόσχετε τὸν νοῦν τοῖς ἀναπαστοῖς*, Od. xii. 266, *καὶ μοι ἔπος ἔμπεσε θυμῷ*.

ἀφαιρεῖται.] In this sense, 'prevents,' takes *μή* in Trag. For sentiment, cf. Pyth. iv. 247, *ὥρα γὰρ συνάπτει*, where I should now compare Eur. *Supp.* 566, 1014.

63. *ἧ μὲν—καλ.*] 'Verily oft-times that which is wrapped in silence *actually* brings more satisfaction.'

πολλάκι.] According to the pre-

Ἐπ. δ'.

εἴη μιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς 90
 65 Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις
 Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἔπταπύλοισ 95
 Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον
 κρυφαῖον,
 ἄλλοισι δ' ἐμπίπτων ^{3,5.} γέλῳ, ψυχὰν Αἶδα τελέων οὐ
 φράζεται δόξας ἄνευθεν. 100

vailing theory not a case of loss of final σ (s), but a form without the casual s of πολλάκις.

τὸ σεσσημαμένον.] For form cf. Ol. xiii. 91. The poet means that often it is politic to say least about the very success which is most pleasing and satisfactory.

If Thebes and Athens were at variance, a victory at Athens would be a case in point, and would bring satisfaction as an earnest of Olympian victory. Cf. Nem. x. 35. Some edd. alter to σεσιγαμένον.

64. εἴη μιν.] mss. μιν. For phrase cf. Ol. i. 115, Pyth. ii. 96, Nem. vii. 25, Aristoph. *Acharn.* 1079, *Od.* ii. 310, xvi. 243; and with pronoun suppressed Pyth. i. 29. For sentiment cf. Pyth. v. 114, viii. 25, Nem. vii. 22, Theognis, 237, σοὶ μὲν ἐγὼ πτέρ' ἔδωκα, σὺν οἷς ἐπ' ἀπείρονα πόντον | πωτήσῃ καὶ γῆν πᾶσαν ἀειράμενος | ῥηιδίως. The wings of the Muses are songs; there is no need to suppose that Pindar regarded the Pierian goddesses as winged. Isth. iii. 27, μαρτύρια δόξας are borne on the air, ἄηται.

65. ἔτι καὶ.] 'Besides also.'

Πυθῶθεν.] mss. Πυθόθεν.

ἐξαιρέτοις.] Cf. Nem. i. 32; it only qualifies Ὀλυμπ. ἔρν.

66. φράξαι.] Perhaps 'fill to the full,' cf. *farcio*.

67. τεύχοντ'.] Cf. *supra*, v. 14, τεύχων γέρας.

νέμει.] Schol. ἀποταμεινόμενος, 'lay up,' an uncommon sense of νέμω. Perhaps 'lords it over' is what was meant.

κρυφαῖον.] For sentiment cf. Nem. i. 31.

68. 'But inveighs against and jeers at others (who, like Hérodotos, do not do so), he considereth not that he will render up his soul to Hades without honour.' Cf. Pyth. xi. 57, Nem. viii. 36, Theognis, 243, ὅταν δυοφερῆς ὑπὸ κεύθεσι γαίης | βῆς πολυκωκύτους εἰς Αἶδα δόμους, | οὐδὲ τότε' οὐδὲ θανάων ἀπολείς κλέος, ἀλλὰ μελήσεις | ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα.

τελέων.] Perhaps future, in spite of τελέσει Nem. iv. 43, and Prof. Seymour. For the debt of nature Cookesley quotes Hor. A. P. 62, *Debemur morti nos nostraque*. For the participle cf. Ol. vi. 8, ἴστω... ἔχων, Nem. xi. 15.

ISTHμία II.

ON THE VICTORIES OF XENOKRATES OF AKRAGAS WITH THE FOUR-HORSE CHARIOT.

INTRODUCTION.

THE position of the Isthmian victory, *vv.* 13—16, before the Pythian victory justifies the classification of this ode among the Isthmia. But we cannot determine whether the celebration of Xenokrates' three victories by his son Thrasybulos had any special connection with an Isthmian festival, as Pindar had already composed an ode, *Pyth.* vi., in honour of the Pythian victory, and may merely for this reason have given prominence to the Isthmian. For the victor's family and the chronology cf. *Ol.* ii. *Introd.* Don. gives both B.C. 478 and B.C. 476 as the date of this Isthmian victory, whereas *Ol.* 75. 4, B.C. 477, is probably right. This victory is mentioned in *Ol.* ii. 50, which was composed B.C. 476. This Isthmian ode was probably composed after Thêrôn's death in B.C. 473, certainly after Xenokrates' death. Donaldson and Cookesley both say that Thêrôn is spoken of as dead, which is hardly accurate. However *vv.* 43, 44 make it likely that he was dead and the democracy either established or expected. The rhythm is Dorian.

ANALYSIS.

vv.

- 1—5. Poets of old freely sang of their favourites.
- 6—8. For the Muse was not yet an artizan, nor were songs for sale.
- 9—11. But now we must regard the saying of the Argive—
'Money makes the man.'
- 12—22. *Verbum sap.* Famous are the victories of Xenokrates who won the chariot-race at Isthmos, Pythô, and at Athens, thanks to Nikomachos,

- 23—28. Whom the Elean truce-bearers knew and welcomed to Olympia,
 28, 29. Where the immortals gave honour to Aenêsidâmos' sons.
 30—32. Accordingly their homes are familiar with songs of triumph.
 33, 34. It is easy to utter praises of men of high renown.
 35—42. Praise of Xenokrates' popular disposition, his horse-breeding, and his hospitality.
 43—48. Nikâsippos is enjoined to tell Thrasybulos not to be deterred by the envy of the commonalty from rehearsing his father's distinction and the odes he (Nikâsippos) has charge of, for they were not composed to lie idle.

Στρ. α'.

Οἱ μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἷ χρυσαμπύκων
 ἐς δίφρον Μοισᾶν ἔβαινον κλυτὰ φόρμιγγι συναν-
 τόμενοι,

ῥίμφα παιδείους ἐτόξευον μελιγάρνας ὕμνους, 5
 ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας

5 εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.

'Αντ. α'.

ἃ Μοῖσα γὰρ οὐ φιλοκερδὴς πω τότε ἦν οὐδ' ἐργᾶτις. 10

1. οἱ.] MSS. ὅσοι.

χρυσάμπύκων.] Cf. Pyth. III. 89.

2. δίφρον Μοισᾶν.] Cf. Ol. IX. 81, Pyth. X. 65, Isth. VII. 62, and for the identification of the Muses' car with a victor's chariot, cf. Ol. VI. 23.

συναντόμενοι.] Cf. Ol. II. 96. Lit. 'coming into contact with,' i.e. 'taking up.'

3. ῥίμφα.] 'Freely.' Metaphor from the regular unrestrained motion of a body flying through the air. L. and S. mislead as to the derivation by adding ἔρριμμαί to ῥίπτω for ἔρριμμαί < ἔρριπ-μαι, while ῥίμφα is a nasalised and aspi-

rated form of ῥίπ. For the aspiration cf. κρύφα.

παιδείους.] 'Addressed to youths.' ἐτόξευον.] Cf. Ol. I. 112, Nem. III. 65, VI. 27, IX. 55.

4. ὅστις.] The antecedent is contained in παιδείους.

5. μνάστειραν.] Cf. Pyth. XII. 24, νόμον, εὐκλεᾶ λαοσσόων μναστήρ' ἀγώνων.

ὀπώραν.] Cf. Nem. V. 6. Alkaios, Frag. 61, τερένας ἄνθος ὀπώρας.

6. ἃ Μοῖσα.] Not Terpsichorê, muse of lyric poetry, Mezger, but Erato, von Leutsch.

ἐργᾶτις.] 'A hireling.' The Schol. says that Simonidês was the first

οὐδ' ἐπέρναντο γλυκεῖαι μελίφθογγοι ποτὶ Τερψιχόρας
 ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι αἰοδαί.
 νῦν δ' ἐφίητι τὸ τῶργείου φυλάξει 15
 10 ῥήμ' ἀλαθείας ὁδῶν ἀγχιστα βαῖνον,
 Ἐπ. α'.

χρήματα χρήματ' ἀνὴρ, ὅς φᾶ κτεάνων θάμα λειφθεῖς
 καὶ φίλων.

ἐσσι γὰρ ὦν σοφός, οὐκ ἀγνώτ' αἰίδω

poet to take pay, quoting Kallimachos, οὐ γὰρ ἐργάτιν τρέφω | τὴν Μοῦσαν ὡς ὁ Κεῖος Ἰλλίου νέπου.

8. ἀργυρωθεῖσαι.] 'With silvered brow,' i.e. with meretricious adornment such as a slave-dealer would dress out females with for sale. Dissen's explanation is rendered by Don. 'With hire in their looks.' For the participle cf. Nem. x. 43.

9. ἐφίητι.] Doric for ἐφίησι. Terpsichoré is the subject.

τῶργεῖον.] Aristodēmos. Mezger thinks he was an Argive who migrated to Sparta, but the Schol. says that he was a Spartan, quoting Andrōn of Ephesos as enumerating Aristodēmos of Sparta among the seven wise men, and also Alkaios, Ὡς γὰρ δὴ ποτὲ φασιν Ἀριστόδημον | ἐν Σπάρτῃ λόγον οὐκ ἀπάλαμνον εἰπεῖν | χρήματ' ἀνὴρ, πενιχρὸς δὲ οὐδεὶς πέλετ' ἐσλὸς οὐδὲ τίμος. This I read thus from εἰπεῖν (which was probably εἰπην as also Ὡς was Ὡς and φασιν φασιν)—χρήματα χρήματ' ἀνὴρ, πενιχρὸς δ' ἀρ' οὐδεὶς | ————— πέλετ' ἐσλὸς οὐδὲ τίμος. Perhaps we may restore οὐδέποτε' at the beginning of v. 4 from Suidas, who s.v. χρήματα quotes apparently another form of the proverb χρήματ' ἀνὴρ, πενιχρὸς δ' οὐδέποτε' ἐσθλός. Bergk, Frag. 50, alters the order, to accommodate the metre to that of the *Stasiotica*, Frag. 15 [1], thus Ὡς γὰρ δήποτε' Ἀριστοδάμων φασ' οὐκ ἀπάλαμνον ἐν Σπάρτῃ λόγον | εἰπην.

χρήματ' ἀνὴρ, πενιχρὸς δ' οὐδεὶς πέλετ' ἐσλὸς οὐδὲ τίμος. The Schol. explains Ἀργεῖον as being used in the Epic sense = 'Peloponnesian.'

10. ἀλαθείας ὁδῶν.] Cf. Pyth. III. 103, εἰ δὲ νόῳ τις ἔχει θανάτων ἀλαθείας ὁδόν, cf. 'the way of truth,' Psalm cxix. v. 30. Hermann filled up a lacuna presented by the mss. with ὁδῶν, Bergk by ἐτάς adjective = 'real' from a Schol. on *Il.* i. 133, which gives ἐτὸς (from ἐω τὸ ὑπάρχω, ἐμὶ) = ἐτεός, ἀληθής.

βαῖνον.] 'Because it goeth.'

11. ὅς.] Demonstrative, as in Attic ὅς δ' ἔφη. For sentiment Cookesley quotes Horace, 'Nil satis est, inquit, quia tanti quantum habes sis.'

θάμα.] Böckh; mss. θ' ἄμα. Cf. *Ol.* i. 17 note.

λειφθεῖς.] Cf. Soph. *Antig.* 548, καὶ τίς βίος μοι σοῦ λελειμμένη φίλος.

12. ἐσσι γὰρ ὦν σοφός.] *Verbum sapienti sat.* 'I need not say more explicitly that my engagements for pay have prevented my sending you this ode before.' The poet does not mean that Thrasybulos would not pay him, but that if he had been composing for love, Thrasybulos would have come high on Pindar's list; whereas under existing conditions his commission has had to await its turn for execution.

γὰρ ὦν.] These particles have almost the force of ἀλλά γὰρ: but whereas ἀλλά is, as usual, adversa-

Ἴσθμιαν ἵπποισι νίκαν, 20
 τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
 15 Δωρίων αὐτῷ στεφάνωμα κόμα
 πέμπεν ἀνδείσθαι σελίνων,
 Στρ. β'.
 εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος. 25
 ἐν Κρίσῃ δ' εὐρύσθενις εἶδ' Ἀπόλλων μιν πόρε τ'
 ἀγλαταν.

tive, οὖν is half continuative, half dismissive. 'Well then as you are a man of understanding (I declare without more ado that) right famous is the Isthmian victory-in-the-chariot-race that I sing.' He implies that though his praise is bought, it is genuine beyond dispute (cf. O. and P. p. xxxvii.). Cf. *infra*, vv. 33, 34. For the dative ἵπποισι cf. Pyth. vi. 17, Isth. iii. 16. οὐκ ἀγνώτ'.] So Mommsen after the oldest Vatican ms. *Vulg.* ἀγνώτ'. For the predicative adjective cf. Isth. i. 17. Note the recurrence of οὐκ ἀγνώτ. v. 30.

15. κόμα.] The dative after στεφάνωμα. The verb ἀνადείσθαι takes the accusative. Cf. Nem. xi. 28. Bergk's alteration of αὐτῷ to αὐόν is due to the Schol. τοῖς οὖν τὰ Ἴσθμια ἀγωνιζομένοις σέλινον ξηρόν ὁ στέφανος, ὕγρον δὲ τοῖς τὰ Νέμεα. Cf. a Schol. prefatory to the Nemean, ὁ δὲ στέφανος ἐκ χλωρῶν πλέκεται σελίνων. διαφέρει δὲ τοῦ κατὰ τὸν Ἴσθμον καθόσον ἐκεῖνος ἔχει τὰ σέλινα (Heyne inserted ξηρά). But cf. Nem. iv. 88, where I have followed the prevalent idea. A prefatory Schol. on the Isthmians says στέφος δὲ ἐστὶ τοῦ ἀγῶνος πίτυς· τὸ δὲ ἀνέκαθεν σέλινα καὶ αὐτοῦ ἦν ὁ στέφανος. Another Schol. tells us that the crown was of parsley, because it was sacred to the infernal deities (cf. Ol. xiii. 33 note), and that when the games, which were originally funeral games in honour

of Melikertēs (cf. Frag. 1), were restored in honour of Poseidōn by Thēseus, the pine was substituted for parsley. Cf. Pausan. viii. 48. 2. However Pindar seems to know nothing of the dry parsley or the pine. Cookesley remarks, "It is singular that Pindar should call it 'Dorian' parsley; for the Isthmian games appear to have been a πανήγυρις of the Ionians of Peloponnesus and Attica; and they were dedicated to Neptune, an Ionian god." But Nem. iv. 88 shews that Dōrian meant Korinθian. That the Dōrians appropriated pre-Dōrian traditions we have seen on Ol. vii. 75. It is possible that ἐλίκη, *salix*, are connected with σέλινον, but neither *salix* nor σέλινον can be connected with ἐλίσσω εἰλώ. L. and S. are in error.

16. πέμπεν.] For the imperf. where one might expect an aorist, cf. Thuk. i. 26, Shilleto, Soph. *El.* 680. For the infinitive cf. *Madv.* 148 b.

17. φάος.] Cf. Ol. ii. 10, vi. 16, for similar use of ὀφθαλμός, ὄμμα cf. Pyth. v. 52.

18. ἐν Κρίσῃ.] Near Krisā, cf. Pyth. v. 35 and my note on Pyth. vi. 9, and for ἐν='near,' O. and P. p. xxxvii. Nem. x. 8.

εἶδ'.] Cf. Ol. vii. 11, ἄλλοτε δ' ἄλλον χάρις ἐποπτεύει, Pyth. iii. 85, τύραννον δέρκεται...ὁ μέγας πότμος, Ol. xiv. 4.

ἀγλαταν.] Cf. Ol. ix. 106, xiii.

καὶ τόθι κλειναῖς Ἑρεχθειδᾶν χαρίτεσσιν ἀραρώς
20 ταῖς λιπαραῖς ἐν Ἀθήναις, οὐκ ἐμέμφθη 30
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,

Ἄντ. βʹ.

τὸν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις.
ὄντε καὶ κάρυκες ὥρᾶν ἀνέγων, σπονδοφόροι Κρο-
νίδα 35

Ζηνὸς Ἀλεῖοι, παθόντες ποῦ τι φιλόξενον ἔργον·

14, Pyth. x. 28, for the meaning 'victory,' 'glory of victory.' mss. separate ἀγλ. from καὶ τόθι by a full stop, and give καὶ τόθι κλειναῖς Ἑρ. κ.τ.λ. Some Edd. read ἀγλ. καὶ τόθι κλειναῖς δ' Ἑρ. κ.τ.λ. Mommsen alters the full stop to a colon, wrongly, I think, as Thrasylus was charioteer at the Pythian games, cf. Pyth. vi.

19. καὶ τόθι.] 'And so elsewhere ...to wit, in glistening Athens.' The demonstrative adverb, as it were, introduces a fresh charioteer. The victory at Athens was probably in the Panathēnaea.

χαρίτεσσιν.] Not 'victories' as in Ol. vii. 93, Ἑρατιδᾶν τοι σὺν χαρίτεσσιν ἔχει | θαλάσας καὶ πόλιν, but 'favours,' i.e. 'prizes,' or else 'songs of victory.' It is not easy to determine whether κλειναῖς is 'renowned' or 'making renowned,' but as λιπαραὶ and κλειναὶ are both applied to Athens in Frag. 54 [46], the former is preferable.

ἀραρώς.] 'Having attained;' lit. 'joined to,' cf. Ol. i. 22, Nem. iii. 68, iv. 21, Isth. vii. 19, *infra* v. 29. The subject changes from Apollo to Xenokratēs.

20. οὐκ ἐμέμφθη.] Meiosis, 'he has good cause to thank.'

21. ῥυσίδιφρον.] 'Chariot-preserving.' For the dangers of the chariot race, cf. Pyth. v. 30—32.

22. τὸν ...νεῖμ' ἀπάσαις.] mss. νόμα πάσαις. 'To give the hand to the reins' = *manibus omnes effun-*

dere habenas, Verg. Aen. v. 818, while νέμειν implies that the looseness of rein was allowed with judgment, the team, even at full speed, being 'well in hand.'

κατὰ καιρὸν.] 'At the right moment,' 'the critical moment.'

23. ὄντε.] 'He whom,' i.e. Nikomachos, whom a Schol. states to have been an Athenian, the charioteer of Thérōn and Xenokrates; the latter statement being however clearly based on a misconception of the passage. He seems to have been πρόξενος of Elis.

κάρυκες ὥρᾶν.] Cf. Ol. iv. 1, *τεαὶ γὰρ ὥραι | ὑπὸ ποικιλοφόρμυγος αἰοδᾶς ἐλισσόμεναι μ' ἐπεμψαν | ὑψηλοτάτων μάρτυρ' ἀέθλων*. Here the plural ὥρᾶν may be distributive, 'the heralds of successive seasons (of the Olympian festival).'

σπονδοφόροι.] Proclaimers of the solemn truce throughout Greece. Officials not unlike the Roman *fetiales*. Cf. Pausanias, v. 15. 6.

24. παθόντες κ.τ.λ.] 'Having, I ween, considerable (?) experience of his discharge of the functions of a friendly host.' The use of ἔργον implies that he was their πρόξενος. The conjunction of τι πον, Ol. i. 28, καὶ ποῦ τι καὶ βροτῶν φάτιν ὑπὲρ τὸν ἀλαθῆ λόγον | δεδαιδαλμένοι ψεύδεσι ποικίλοις ἔξαπατῶντι μῦθοι — and Pyth. iv. 87, οὐ τί πον οὗτος Ἀπόλλων, makes it very doubtful whether or no τι goes with ἔργον. The particles convey a modest expression

25 ἄδυνπνόφ τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πίτνοντα Νίκας

Ἐπ. β'.

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέουσιν Ὀλυμπίου

Διὸς

40

ἄλσος· ἔν' ἀθανάτοις Αἰνησιδάμου

παῖδες ἐν τιμαῖς ἔμιχθεν.

30 καὶ γὰρ οὐκ ἀγνώτες ὑμῖν ἐντὶ δόμοι

οὔτε κώμων, ᾧ Θρασύβουλ', ἐρατῶν,

45

οὔτε μελικόμπων αἰοιδᾶν.

Στρ. γ'.

οὐ γὰρ πάγος, οὐδὲ προσάντης ἅ κέλευθος γίνεται,

εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων. 50

of uncertainty or vagueness, as though the proposition were tentative or too wide to be completely grasped; but the appeal to the sympathy of the audience makes them virtually give emphasis, as in this passage; so with *που* alone, Pyth. x. 11. The old Vatican ms. gives *ποῦ τι*, the other good mss. *ποῦ* (one *ποῦ*) *τοι*.

25. ἄδυνπνόφ.] Cf. Ol. xiii. 22, ἐν δὲ Μοῖσ' ἄδύπνοος.

26. χρυσέας.] Cf. Nem. v. 7, Ol. xiii. 8, Isth. vii. 5.

ἐν γούνασιν.] Cf. Pyth. i. 74 for construction, and for idea Nem. v. 42.

28. ἄλσος.] Probably not from a root *ἀλ-* cf. *αἰο*, of which *ἀλδ-* is a secondary form; but from *√ sal-*, 'guard,' 'keep,' whence *salus*, *salvus*, *solus*, *ὅλος*, and also *saltem*, *salvus* 'a whole tract of land,' and perhaps *solium*, 'reserved seat,' *Σελλοί*, 'consecrated,' *ἔλυμος*, *ἐλυτρον*. To this root *sēra* is rather to be referred than to *sēro*, *sertum*. For -*σος* cf. *ἄψος*, *πέσος* (from *πέτ-σος*, unless Curtius' theory as to *ἐπεσον* being from *ἐπετ-σον*, and also his view that *t* does not pass into sigma before

any other vowels except *i*, *υ* be wrong. He has omitted to discuss the form *πέσος*, which omission is a serious flaw in his argument). Here *ἄλσος* includes the *Ἄλτις*, which was a portion of the *τέμενος* planted with trees, but, as Dissen on Ol. iii. 17 points out, *ἄλσος* does not necessarily imply trees, but means 'precinct.'

29. παῖδες.] A purposely vague statement, as only Thérôn won at Olympia.

ἐν...ἔμιχθεν.] Tmesis. For the phrase cf. *supra*, v. 19, ἀπαρώς.

30. καὶ γάρ.] Mezger points out that these particles refer to *ἀθανάτοις*.

οὐκ ἀγνώτες.] Cf. v. 12, where the sense is passive. Here it is active as in Pyth. ix. 58 (*χθονὸς αἶσαν*)...οὐτ' ἀγνώτα θηρῶν.

33. 'For there is no hill to climb, nor does the path even tend to slope upwards.' For metaph. cf. Nem. vi. 47, Isth. iii. 19.

34. ἐς ἀνδρῶν.] Sc. *δόμους*. Dissen quotes *Od.* iv. 581, *ἄψ δ' εἰς Αἰγύπτου, Διυπέτεος ποταμοῖο στήσα νεάς*.

εἰ...ἄγοι.] Cf. Pyth. viii. 13.

35 μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον ὄργαν
Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὀμιλεῖν,

Ἄντ. γ'.

ἵπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ. 55
καὶ θεῶν δαίτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
40 οὖρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν. 60

35. Dissen thinks that the hurling of the discus only is meant, 'Quare ἀκοντίσσαιμι improprie dictum;' Donaldson on the contrary says that 'δισκήσαις is used in the primitive sense of δίσκος from δικάειν.' The latter view is manifestly the best; δισκήσαις = ῥίψαις, Pyth. i. 45, where, and Nem. vii. 71, the same metaphor is found, cf. also Ol. i. 112, *supra*, v. 3. The poet means 'may my praises be adequate to Xenokrates' superiority.'

ὄργαν.] Cf. Pyth. i. 89, εὐανθεὶ ἐν ὄργῃ παρμένων.

36. ὑπέρ.] Cf. Nem. ix. 54.

γλυκεῖαν.] Cf. Pyth. vi. 52, γλυκεῖα δὲ φρὴν | καὶ συμπτώταισιν ὀμιλεῖν—μελισσᾶν ἀμειβεταὶ τρητὸν πόνον—of Thrasybulos himself. Dissen quotes Solón, Frag. 13 [4], (δόττε) εἶναι δὲ γλυκὺν ὥδε φίλοις ἐχθροῖσι δὲ πικρὸν, | τοῖς μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν. For the inf. cf. Madv. § 160 a, Ol. vii. 26.

37. αἰδοῖος.] 'Loved and revered.' According to Mezger it is the correlative of ἀναιδής, ὕβριστής. For such correlation cf. Johann. Damasc. quoted by Bergk at the end of *Phocylides*, Αἰδώς τοι ξυνεταῖσιν ἐπὶ βλεφάροισι κᾶθηται, | ὕβρις δ' ἀξυνέτοισι· σοφός δέ κε τοῦτο δαεῖν. Solón however gives us the passive sense of αἰδοῖος in opposing it to δεινός. Now to his associates a bully is δεινός, is hated and dreaded, while a truly gracious, courteous character inspires affec-

tion and respect. We must render ὀμιλεῖν, 'in their converse with him.' Cf. Pyth. vi. 53, where the same kind of infinitive is rendered differently but similarly explained.

38. ἵπποτροφίας] The plural is probably distributive, 'divers kinds of horse-breeding.'

τε.] For τε after μὲν cf. Ol. iv. 15, Nem. ii. 9, viii. 30. The formula couples two ideas without adversative force, but draws special attention to the first; it may be rendered, 'Indeed...and besides.'

νομίζων.] 'Practising.' Cf. Aesch. Choēph. 989 [P.], ξένων ἀπαόλημα κἀργυροστερῇ | βίον νομίζων.

ἐν.] 'According to.' Cf. Pyth. i. 62, iv. 59, Nem. x. 23, Dem. § 496 end.

Πανελλάνων νόμῳ.] Cf. Eur. Suppl. 526, τὸν Πανελλήνων νόμον | σῶζων, Isth. iii. 47. In the manner of all Greeks who assemble for the great games.

39. δαίτας.] Mss. and Edd. princ. δαίτας. For the idea cf. Ol. iii. Intro.

προσέπτυκτο.] 'Used to cherish;' lit. 'had folded to his bosom.'

οὐδέ ποτε.] 'Nor did the wafting wind which blew around his hospitable table ever induce him to furl his sail.' Cf. on Pyth. i. 91, where this explanation was, I believe, first given, my note being in print when Mr Wratistlaw commented on the passage before the Cambridge Philological Society; similarly Mezger.

ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἄκτάν.

Ἐπ. γ'.

μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται
ἐλπίδες,

μήτ' ἀρετάν ποτε σιγάτω πατρώαν, 65

45 μηδὲ τούσδ' ὕμνους· ἐπεὶ τοι

οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμην.

ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν

ξεῖνον ἐμὸν ἡθαῖον ἔλθῃς.

41. Cf. Eur. *Androm.* 650, ἣν χρῆν σ' ἐλαύνειν τήνδ' ὑπὲρ Νείλου ῥοὰς | ὑπὲρ τε Φᾶσιν.. The Phâsis, the Nile, and the Pillars of Hêrakles were the extreme limits of Hellênic (ordinary) navigation. The last had been used metaphorically in praise of Thêrôn, Ol. iii. 44, and could hardly be used again for Xenokrates. Note the chiasmus.

θερείαις.] Sc. ὥrais.

43. ὅτι, κ.τ.λ.] 'Because envious expectations beset men's minds.' Cf. Ol. vii. 24, 25, ἀμφὶ δ' ἀνθρώπων φρασὶν ἀνπλακίαι | ἀναρίθμητοι κρέμανται. Dissen says the metaphor is from nets. The poet means that the democratic party were anxious for the Emmenidae to fall into oblivion. See *Introduction*.

44. σιγάτω.] The address to Nikasippos begins at v. 43, so that Thrasybulos is the subject.

45. μηδέ.] Cf. οὔτε...οὐδέ, Pyth. viii. 75, 'neither...nor indeed.'

ὕμνους.] This ode and probably the skolion, of which Athênæos has preserved a fragment, Frag. 101 [89].

46. Cf. Nem. v. 1.

47. Νικάσιππ'.] The transmitter of the odes to Sicily; cf. Ol. vi. 85, 86, O. and P. pp. xxviii, xxix.

ἀπόνειμον.] 'Impart.' The Schol. wrongly interprets by ἀνάγνωθι, quoting the Ἀχαιῶν σύλλογος of Sophoklês, σὺ δ' ἐν θρόνοισι γραμμάτων πτυχὰς ἐχων | ἀπόνειμον.

48. ἡθαῖον.] Doric for ἡθεῖον. See L. and S.

ISTHMIA III. [III. IV.]

ON THE VICTORY OF MELISSOS OF THEBES IN THE PANKRATION.

INTRODUCTION.

IN the MSS. and in editions earlier than Böckh's the third Isthmian ode consisted of only one strophic system, ending at *v.* 19 (30), the rest being the fourth Isthmian. The identity of subject and rhythm, the connexion of thought in the two portions, the obvious incompleteness of the first portion and the abrupt and unique character of the supposed beginning of the old fourth Isthmian amply justify Hermann in proposing, and Böckh in adopting, the union of the five systems into one ode; but I think that originally there were six systems, of which the second has been lost (see note on *v.* 19). Melissos, one of the noble and wealthy Kleônymidae of Thebes, probably gained this victory in the spring of B.C. 478, in the year after the Battle of Plataea (*vv.* 34—36). The mention of Hērakles' conquest of Antaeos and his clearance of the sea possibly glances at the Hellēnic victory over the Βάρβαροι. The ode was probably recited at a meeting of the clan in a temple or before an altar. The rhythm is Dorian.

ANALYSIS.

vv.

- 1—3. One who enjoys good fortune in a moderate spirit is praiseworthy.
- 4—6. Zeus, the source of good capacities, makes the prosperity of the devout more lasting.
- 7, 8. The man of prowess must receive a meed of praise and song.
- 9—12. Melissos has gained two prizes, this at Isthmos and one at Nemea.
- 12—17. His merits are hereditary, as his noble and wealthy ancestors competed eagerly in chariot-races.

18. But only gods are exempt from vicissitudes.
 * * * * *
- 19—23. By favour of the god Melissos' victory gives the poet ample opportunity for praise of his prosperous family.
- 23, 24. But the breeze of mortal destiny varies and shifts.
- 25—33. Praises of the prosperous Kleônymidae :
- 34, 35. Yet in one day four fell in battle.
- 36, 37. But now the winter of their sorrow gives way to the spring of success.
- 37—42. Poseidon, their neighbour, and the patron of the Isthmian games, has roused from slumber their ancient fame.
- 43—47. Their former achievements.
48. For they were averse to the obscurity of the unenterprising.
- 49—53. But in contests the issue is doubtful. Craft gets the better of sterling worth.
- 53, 54. Such was the case with Aias whom the Greeks drove to suicide.
- 55—57. But Homer made him famous everywhere for ever.
- 58—60. For good poetry is immortal, and universal as light.
- 61—63. May the Muses grant me to kindle such a beacon-flame for Melissos :
- 63—69. Who is brave and cunning, though of insignificant physique ;
- 70—73. As was Hêrakles compared with Antaeos ;
- 73—78. Hêrakles, who after a glorious career dwells with the gods in bliss.
- 79—86. In his honour the Thebans celebrate yearly funeral sacrifices and games to his eight sons.
- 87—end. At which games Melissos, thanks to his trainer Orseas, won three victories.

Mezger sums up the fundamental ideas of the poem as follows. "Melissos and his clan should be highly praised because they are fortunate both in wealth and in victory, and yet keep their pride within bounds. For though they like all mortals are not exempt from vicissitude and have to endure much sorrow, yet still in the victory of Melissos and the consequent reawakening of the fame and the poetic praises of the clan a fresh spring has brought back what the winter had taken." He tells us that Perthes rightly says that the

myth of Aias refers to the unsuccessful efforts of the Kleónymidae to win victories, while Melissos in his success resembles Hērakles.

No doubt the uncertainty of human affairs is one of the main strands in the thread of song, but another conspicuous strand is the power of song to reward merit (*vv.* 7, 8; 19—21; 27—29; 39, 40; 44, 45, 55—63; 90). One difficulty with respect to the interpretation of the ode is that *vv.* 37—45 quite ignore the victory of Melissos in the chariot race at Nemea and (which is less important) the three victories mentioned at the end of the ode.

This difficulty is solved by the assumption that this Isthmian victory was the first success which had been specially celebrated by a poet. If he won at the Nemea just before the battle of Plataea the disturbed state of affairs at Thebes would quite account for there not having been an ode.

Another difficulty is the suggested disparagement of τέχνα (*v.* 53), though the victor is represented *vv.* 65, 66 to have won by τέχνα. But in the latter passage the word used is not τέχνα but μῆτις, and so in *v.* 53 we must take τέχνα to be coloured by χειρόνων and to be used in a bad sense as in *Pyth.* II. 32. Thus the poet makes a general insinuation that the clan had been deprived of their full share of honours in the great games by dishonest or dishonourable means.

It is however possible that the success of Melissos was unpopular, and that though crowned he was not honoured (*vv.* 3, 55, 77). So that as far as honour went he himself was like Aias. *V.* 66 is decidedly apologetic. The word τέχνα would cover nice objections lodged against his manner of conducting the struggle.

A third strand is the ascription of worth, fame and happiness to the gods (*vv.* 4—6; 19, 23; 33; 37—41; 61; 76—78).

We may accept the poet's own criticism of this ode. He calls it, *v.* 39, τόνδε θαυμαστὸν ὕμνον.

Στρ. α'.

Εἴ τις ἀνδρῶν εὐτυχήσais ἧ σὺν εὐδόξοις ἀέθλοισ

1. σὺν.] The construction with this preposition is half-way between that of *Pyth.* I. 38, σὺν (merely 'in connection with') εὐφώνοις θαλίσαις ὀνυμαστάν, and of *Nem.* x. 48, 'by means of.' Of

course the preposition is to be taken with εὐτυχήσais. For εὐτυχεῖω, in connection with games, cf. *Nem.* I. 10.

εὐδόξοις.] 'Glorious' rather than 'glorifying,' cf. *Pyth.* VI. 16, γὰρ

ἣ σθένει πλούτου κατέχει φρασὶν αἰανῇ κόρον,
 ἄξιος εὐλογίαις ἀστῶν μεμίχθαι. 5
 Ζεῦ, μεγάλοι δ' ἀρεταὶ θνατοῖς ἔπονται
 5 ἔκ σέθεν· ζῶει δὲ μάσσων ὄλβος ὀπιζομένων, πλαγίαις
 δὲ φρένεσσιν
 οὐχ ὁμῶς πάντα χρόνον θάλλων ὀμιλεῖ. 10

γοισι-θνατῶν εὐδοκον. In short, in an adjective qualifying a sphere of action the causative phase of meaning is too clearly implied to need special attention.

2. σθένει.] Cf. Ol. ix. 51, ὕδατος σθένος, of a flood, Frag. 84 [74], 10, νικητοῦ σθένος ὑπέρφατον, in a list of overwhelming calamities; so that in neither passage is the idea of 'might' absent, and therefore Dissen's 'corpia' is inadequate. Here again the rendering 'abundance' is unsatisfactory in view of Pyth. v. 1, 'Ὁ πλοῦτος εὐρυσθενής, when combined with ἀρετὰ καθαρὰ, cf. also Isth. iv. 2, 3, Frag. 207 [243]. Besides, εὐτυχήσας σὺν πλούτῳ alone would involve the idea of *corpia*, so that its expression would be otiose. I conclude then that σθένος πλούτου means 'potent wealth,' cf. Ol. vi. 22, σθένος ἡμύων, 'strong mules.'

κατέχει.] 'Keeps down,' cf. Solon, Frag. 4 [18], 7, δήμου θ' ἡγεμόνων ἄδικος νόος, οἷσιν ἐτοῖμον | ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν | οὐ γὰρ ἐπίσταται κατέχειν κόρον οὐδὲ παρούσας | εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ. Theognis, 321, εἰ δὲ θεὸς κακῶ ἀνδρὶ βίον καὶ πλούτον ὀπάσσει, | ἀφραῖνον κακίην οὐ δύναται κατέχειν.

φρασίν.] Locative, cf. Nem. x. 28.

αἰανῇ.] This epithet is applied, Pyth. i. 83, to κόρος, the 'surfeit' of hearing excessive praise of another. In both places it means 'disgusting,' 'sickenning.' For the present use of κόρος cf. Nem. i. 65,

Ol. i. 56, καταπέψαι | μέγαν δλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν | ἄταν ὑπέροπλον, Ol. xiii. 10, note. The victor's κόρος is parent of ὕβρις, which is parent of other people's κόρος at the victor and his praises.

3. εὐλογίαις.] Cf. Nem. xi. 17, ἐν λόγοις ἀστῶν ἀγαθοῖς...αἰνεῖσθαι. μεμίχθαι.] Cf. Ol. i. 22, Nem. iii. 68, iv. 21, Isth. vi. 19. For the perfect cf. Ol. i. 53, Nem. iii. 84, ix. 41, Dem. p. 564 fin., τῇνικαῦτα...ὅτε πρῶτον μὲν διακοσίους καὶ χίλους πεποιήκατε συντελεῖς ὑμεῖς.

4. μεγάλοι ἀρεταί.] 'Signal merits,' such as success in games, proper use of wealth and modesty in prosperity.

5. ἔκ σέθεν.] Note the emphatic position.

μάσσων.] For the comparative cf. Nem. viii. 17. Not even piety and modesty can prevent great prosperity from being unstable; cf. even Pyth. vii. 20.

ὀπιζομένων.] 'When folk revere thee;' cf. Pyth. viii. 43, i. 26, *infra*, v. 49, note.

πλαγίαις.] 'Froward.' Cf. Nem. i. 64, πλαγίῳ κόρῳ.

6. οὐχ ὁμῶς πάντα.] 'Scarcely any.' An exaggeration veiled by meiosis. For ὁμῶς πάντα, see L. and S. ὁμῶς.

θάλλων.] Cf. Pyth. vii. 21.

ὀμιλεῖ.] Cf. Eur. *El.* 989, ἡϋχεις τις εἶναι τοῖσι χρήμασι σθένων | τὰ δ' οὐδὲν εἰ μὴ βραχὺν ὀμιλῆσαι χρόνον. | ἡ γὰρ φύσις βέβαιος, οὐ τὰ χρήματα. | ἡ μὲν γὰρ αἰεὶ παραμένον· αἶρει κάρᾳ | ὁ δ' ὄλβος ἄδικος καὶ

Ἄντ. α'.

εὐκλέων δ' ἔργων ἄποινα χρή μὲν ὑμῆσαι τὸν ἐσλὲν,
 χρή δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.
 ἔστι δὲ καὶ διδύμων ἀέθλων Μελίσσῳ 15
 10 μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν
 ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ
 δὲ κοῖλα λέοντος
 ἐν βαθυστέρνου νάπα κάρυξε Θήβαν 20
 Ἐπ. α'.

ἵπποδρομία κρατέων· ἀνδρῶν δ' ἀρετὰν
 σύμφυτον οὐ κατελέγχει.

μετὰ σκαιῶν ξυνῶν | ἐξέπτατ' οἰκων,
 σμικρὸν ἀνθήσας χρόνον. Pyth. v. 2,
 ὅταν τις...αὐτὸν (πλοῦτον) ἀνάγῃ |
 πολύφιλον ἐπέταν. Hes. W. and
 D. 324.

7. ἄποινα.] Acc. of 'general agreement,' cf. Isth. vii. 4 and Ol. vii. 16, where I explained ἄποινα as a quasi-cognate acc. like (κελαδῆσαι) ποινὰν τεθρίππων, Pyth. i. 59, which I then regarded as a substitution for ὕμνον, but I now think it simpler to regard this ποιν. τεθρ. also as an acc. of 'general agreement.'

χρὴ μὲν, κ.τ.λ.] Cf. Frag. 98 [96], πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις δοῖδαῖς, cf. also Isth. vii. 59, 60.

8. χρὴ δέ.] For Dr Kennedy's 'peculiar idiom of Sophocles in sometimes repeating the same word with each (μὲν, δέ),' cf. Nem. xi. 3, 4, 6, 7, x. 27, 28, vi. 10, 11, i. 62, 63, Ol. xiii. 14, 16, Pyth. ix. 123, 5, Isth. iv. 30, v. 71.

χαρίτεσσιν.] 'Songs,' Cf. Isth. vii. 16, Pyth. iv. 275. For the epithet ἀγαν. cf. Nem. ix. 49, μαλθακᾷ σὺν δοῖδᾷ. L. and S. are rash to give Curtius' hesitating connection with γάνυμαι, γάνος without a query. The sense points rather to ἀκρόμαι, ἀκῆν, &c., and

there is plenty of analogy for the change of κ to γ.

βαστάσαι.] 'To exalt.' Cf. Ol. xii. 19, στεφανωσάμενος ... θερμὰ Νυμφᾶν λοντρά βαστάξεις. For probable etymology see Lewis and Short, s. v. *gero*.

9. καὶ διδύμων.] 'Even twain.'

10. τρέψαι.] For infin. cf. Ol. i. 9, κελαδεῖν, *infra*, v. 61.

11. βάσσαισιν.] Cf. Nem. ii. 21, x. 42.

δεξαμένῳ.] The subject to τρέψαι is μοῖρα, as the dative agreeing with Μελίσσῳ shows on comparison with *λοκόμενος*, Ol. i. 10, for which cf. Isth. i. 46, v. 21. For the meaning 'win' cf. Nem. ii. 4.

στεφάνους.] For the one victory in the pankration. For the plural cf. Pyth. x. 26.

τὰ δέ.] Cf. Ol. ix. 95. For the change of construction, here involving a change of subject, cf. Ol. i. 14, δρέπων μὲν...ἀγλαίζεται δέ.

12. ἐν.] Note the position.

Θήβαν.] The Eponymous heroine stands for the city; cf. Ol. vi. 85.

13. κρατέων.] Cf. Ol. ix. 112, Nem. v. 5 for the tense.

δ'] 'For.' There is a sort of hypallage in this sentence, 'the prowess of his worthy kinsfolk.'

15 ἵστε μὲν Κλεωνύμου

δόξαν παλαιὰν ἄρμασιν

25

καὶ ματρήθε Λαβδακίδαισιν σύννομοι πλούτου

διέστειχον τετραοριᾶν πύνοις.

αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαξεν.

ἄτρωτοί γε μὲν παῖδες θεῶν.

30

* * * * *

Στρ. β'.

ἔστι μοι θεῶν ἑκατὶ μυρία παντᾷ κέλευθος

16. For the dative cf. Isth. ii. 13, Pyth. vi. 17.

17. σύννομοι.] Mommsen on Ol. ix. 16 points out the rarity of two consecutive syllables in different words beginning with a single σ, so he reads ξύννομοι. Instances occur Pyth. iv. 217, Nem. ix. 54, xi. 10, a corrected instance Pyth. i. 37.

διέστειχον.] mss. διέστιχον. Hartung πλούτῳ διέσχον καί.... Dissen and others take πλούτον with διέστειχον, comparing διὰ τύχης ἵναί, Soph. Oed. Rex, 773 and similar phrases, but L. and S. (after Thiersch and Cookesley), s.v. σύννομοι, rightly take the genitive with the adjective. The verb = 'they walked consistently,' 'held on their way,' (διέρχονται βίотου τέλος, v. 23); cf. Nem. i. 65. Thus πύνοις is a dative of manner (not as Dissen, commodi, 'they were wealthy [enough] for,' nor as Mezger, of accompanying circumstances).

18. αἰὼν.] 'Fate.' Cf. Nem. ii. 8, and perhaps Isth. vii. 14.

κυλινδ.] Locative, 'as days roll on.' Cf. Isth. vii. 14, δόλιος αἰὼν ... ἐλίσσων βίου πόρον, Verg. Aen. ix. 7, voluenda dies, Aen. i. 269, Philistion (Meineke, Com. Ed. iii. p. 1039), πάλιν γὰρ ὄψει τῶν κακῶν περιτροπῇ. [ἀεὶ γὰρ ὡς τρόχος ὁ χρόνος κυλινδεται, Il. ii. 295, περιτροπῇ ἐνιαυτός.

ἐξάλλαξεν.] 'Is wont to produce divers thorough (ἐξ-) changes at divers times.'

ἄτρωτοι.] Cf. Nem. xi. 10.

γε μὲν.] 'Howbeit.' Time and change and fate affect the gods; but, come what may, they are unhurt.

παῖδες θεῶν.] The Schol. rightly interprets 'the gods themselves,' cf. *infra* v. 54, παῖδες οὖν Ἑλλάνων. For sentiment cf. Pyth. x. 21, μὴ φθονεραῖς ἐκ θεῶν | μετατροπῆς ἐπικύρσαιεν. θεὸς εἴη | ἀπήμων κέαρ.

19. This verse used to begin Isth. iv., which however is manifestly the same ode as the foregoing eighteen lines. But from the break in the continuity of thought and the similarity of the ideas of the six verses 19—24 to those immediately preceding I infer that eighteen verses are lost, and that the gap caused the division into two odes. The general sense of the lost passage may well have been, 'Mortal man cannot hope for the abiding welfare of gods. They are enough blest by precarious prosperity, which indeed may be made more lasting by virtues such as those of the house whose praise I have to sing'—in short, a variation on and development of the theme of vv. 3—6.

κέλευθος.] For metaphor cf. Nem. vi. 47, Isth. v. 22.

- 20 ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανασι Ἴσθμίοις
 ὑμετέρας ἀρετὰς ὕμνῳ διώκειν 5
 αἰσι Κλεωνυμίδαι θάλλοντες αἰεὶ
 σὺν θεῷ θνατὸν διέρχονται βίотου τέλος. ἄλλοτε δ'
 ἀλλοῖος οὖρος
 πάντας ἀνθρώπους ἐπαΐσσω ἐλαύνει. 10
 Ἄντ. β'.
 25 τοὶ μὲν ὦν Θήβαισι τιμᾶντες ἀρχᾶθεν λέγονται
 πρόξενοί τ' ἀμφικτιόνων κελαδενῶς τ' ὀρφανοὶ
 ὕβριοι· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται 15
 μαρτύρια φθιμένων ζῶων τε φωτῶν

20. εὐμαχανίαν.] Cf. Pyth. ix. 92, σιγαλὸν ἀμαχανίαν ἔργῳ φυγῶν. 'Thou didst open up abundance of devices for pursuing in song (the theme of) the merits of thy kinsfolk and thine own.'

21. ὑμετέρας.] 'Of you and yours.'

διώκειν.] Cf. Xenophōn, *Mem.* II. 1. 34, οὕτω πως διώκει Πρόδικος τὴν ὑπ' ἀρετῆς Ἡρακλέους παίδευσιν.

22. Death alone has put a period to the prosperity of the Kleōnymids.

θάλλοντες.] Note the repetition from v. 6, αἰεὶ reproducing πάντα χρόνον. For διέρχονται cf. v. 17, διέσπειχον. The present tense includes the present generation.

23. βίотου.] Two inferior mss. and *Ed. Rom.* τὸ βίον, good mss. βίον. Cf. Isth. vii. 15.

τέλος.] Render, 'span of life given to mortals,' or less literally, 'span of mortal life.' For διέρχ. τέλ. cf. Aesch. *P. V.* 285, ἤκω, δο-
 λιχῆς τέρμα κελεύθου | διαμειψάμε-
 νος.

ἄλλ. ἀλλ.] Cf. v. 18, Pyth. III. 104, Ol. vii. 95 *supra*, v. 18.

24. ἐπαΐσσω.] Not 'making a dash,' L. and S. on ἐπαΐξας, II. II. 146; but 'rushing, sweeping over.' For ἐλαύνειν of the wind cf. Eur.

Heracl. 431, χερσὸθεν πνοαῖσιν ἡλά-
 θησαν εἰς πόντον.

25. τοὶ μὲν ὦν.] 'These indeed.'

The case of the Kleōnymids is an illustration of the vicissitude which is the portion of all men. The particle ὦν (οὖν) gives emphasis to the persons mentioned (Paley, *Gr. Particles*, p. 59) or to the statement, while μὲν is taken up by ἀλλά, v. 34, cf. Ol. ix. 5, Nem. II. 20, Isth. iv. 46, vii. 56. For this use of μὲν οὖν cf. Lysias, *pro Callia*, ἐνόμιζον μὲν οὖν...νῦν δέ, Thuk. I. 71, § 5, μέχρι μὲν οὖν τοῦδε...νῦν δέ.

τιμᾶντες.] 'As dignitaries.'

λέγονται.] Cf. Nem. II. 18.

26. They displayed both princely and civic virtues.

κελαδ. ὕβριοι.] Not 'noisy insult,' L. and S., but 'loud-voiced, hectoring insolence.' Dissen compares Ol. XIII. 10, ὕβριν θρασύμυθον, which is rather unbridled as to the matter of speech than 'blustering, high-toned.'

27. ὅσσα μαρτ. ἀηται.] For the metaphor cf. Isth. I. 64; for the witness of song cf. Ol. iv. 3; for ἐπ' ἀνθρ. cf. Ol. III. 10.

28. τε.] Note the Greek idiom of using a copulative particle where we use a disjunctive, 'or.' Cf. Isth. v. 15.

ἀπλέτου δόξας, ἐπέψανσαν κατὰ πᾶν τέλος· ἀνорέαις
δ' ἐσχάταισιν

30 οἴκοθεν στάλαισιν ἄπτουθ' Ἡρακλείαις.

20

Ἐπ. β'.

καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν.

ἵπποτρόφοι τ' ἐγένοντο,

χαλκῆφ τ' Ἄρει ἄδον.

ἀλλ' ἀμέρᾳ γὰρ ἐν μιᾷ

25

35 τραχεῖα νιφὰς πολέμοιο τεσσάρων ἀνδρῶν ἐρήμωσεν

μάκαιραν ἐστίαν·

νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφον χθῶν

ὥτε φοινικέοισιν ἀνθησεν ῥόδοις

30

29. ἀπλέτου.] For derivation cf. Pyth. iii. 106, where for Hermann's ἀπλετος Bergk (ed. iii.) reads ἡ πολὺς (quoting Solon. 8, τίκει τοι κόρος ὕβριν ὅταν πολὺς ὀλβος ἐπηται,) and three instances of ἡ πολλὰ, one of ἡ μάλα in Pindar.

ἐπέψανσαν κατὰ πᾶν τέλος.] 'They attained with regard to every kind of perfection' (or 'of dignity'). An exaggeration no doubt, cf. Pyth. x. 28. For τέλος cf. Nem. iii. 70. Dissen renders "quoquoque ad finem usque," comparing "κατὰ πάντα (gänzlich)," so that Mezger's "κ. π. τ. = κατὰ πάντα (gänzlich)—Dissen," is misleading. The exaggeration is tempered by the use without a case expressed after it of ἐπιψαύω, which Pyth. iv. 92 with a genitive means 'aspire to,' 'seek,' ἀνорέαις δ', κ.τ.λ.] Cf. Ol. iii. 43, 44, νῦν γε πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἰκάνων ἄπτεται | οἴκοθεν Ἡρακλέος σταλάν. τὸ πρόσω δ' ἐστι σοφοῖς ἄβατον | κάσόφοις, Nem. iv. 69, Isth. ii. 41. Here δ' = 'for,' and ἀνорέαις is dative of manner. For the dat. στάλαισιν cf. Pyth. ix. 120.

31. Hartung, ὦν μήκετι μακρότερ' ἦν σπ. ἀρ. Christ (Mezger), τᾶν οὐκ ἐνι μακροτέραν σπ. ἀρ. For the

infinitive cf. Pyth. ii. 24, Nem. ix. 6. Emendation is needless, as καὶ = 'verily.'

μακροτέραν.] For the adjective with adverbial force cf. Ol. xiii. 17.

33. ἄδον.] Has the initial digamma; 'found favour with.'

34. ἀλλὰ... γάρ.] Indicate an ellipse, 'But they have not escaped vicissitude, for, &c.'

Probably the great day of Plataea, B.C. 479, is meant.

35. νιφὰς πολέμοιο.] For the kind of metaphor cf. Isth. iv. 49, 50, vi. 27, Nem. ix. 37, 38. Contrast Sophokles' more vague and commonplace δορὺς ἐν χειμῶνι.

36. ποικίλων μηνῶν.] Generally taken with ῥόδοις, or, at any rate, as a genitive of time with ὥτε χθῶν ἀνθησεν, an order being assumed, for which, as has been remarked, "it would be hard to find a parallel." Now I take the words almost as they run, 'but now once more after (their) wintry gloom of changeable months (they blossom [αὖ recalls the idea of θάλλοντες, v. 22]), as the earth blossoms (every April) with red roses, by the counsels of the deities.' The winter of sorrow (cf. Isth. vi. 39) probably lasted

Στρ. γ'.

δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γὰς Ὀγκηστὸν οἰκέων
καὶ γέφυραν ποντιαῖδα πρὸ Κορίνθου τειχέων, 35
τὸνδε πορὼν γενεᾷ θαυμαστὸν ὕμνον
40 ἐκ λεχέων ἀνάγει φάμαν παλαιάν

from Metageitniōn, Ol. 75. 2, to Munychiōn, Ol. 75. 3, i. e. from August to the next April. These months are decidedly more changeful than those of late spring, summer and early autumn. Chrysippos agrees with me in making ζόφον metaphorical. Schol. Χρυσίππος δέ μετ' ἐκείνην τὴν ἀτυχίαν καὶ τὸν χειμῶνα ἥνθησαν. Is not the phrase 'many coloured months' too artificial for Greek, at least of such an early period? See Orelli on *Auctumnus ... varius*, Hor. *Od.* II. 5. 11. Very likely the coming φοινικέοισιν determined the choice of ποικίλων, but still there is the contrast between metaphysical changefulness and chequer and the general, comparatively lasting glow of the natural Spring. Prof. Paley thinks that by ῥόδοις "the scarlet anemone is meant, which in Spring is said to fill the woods both in Asia Minor and the Peloponnesus. They are alluded to Pyth. IV. 64, in a simile not unlike that of this passage." I may here note some other instances of deranged order, namely Ol. IV. 1, VIII. 5, Pyth. IV. 24, 106, 214. Of these, two are to be explained by my suggestion that the beginnings or ends of consecutive verses were regarded as contiguous in position, so that to the five instances I give may be added Ol. IV. 1, *τεαὶ γὰρ ὦραι* | *ὑπὸ ποικιλοφόρμῳ γῶτος αἰδᾶς ἐλισσόμεναί — μ' ἐπεμψαν*, Pyth. IV. 24, *ἀγκυραν ποτὶ — χαλκὸ γεννῶν* | *ναὶ κρημνάντων*, as well as Nem. III. 68, IV. 1, Isth. III. 70, IV. 19, 43, V. 39, VI. 46, VII. 28. In Pyth. IV. 214 the last word *Οὐλυμπόθεν* goes

with the end of the next line but one, the intervening line being short and with all its words in close connection, *ἐν ἀλότῳ ζεύξαισα κύκλῳ*, so that the order falls in with the general principle of my suggestion. As to Ol. VIII. 5, *μαιομένων μεγάλαν ἀρετὰν θυμῷ λαβεῖν*, I demur to the rendering "—the desire to achieve great glory," and propose 'yearning in heart after great prowess to achieve it.' There remains Pyth. IV. 106, *ἀρχαίαν κομίζων... τιμάν*. In this passage *τιμάν* is separated by three lines from *ἀρχαίαν*. But *βασιλευσμέναν... τὰν* keep up the connection. I ought to have recorded Chaeris' reading, given in the Schol., *ἀρχαὶν ἀγκομίζων*. Otherwise the Schol. makes *ἀρχαίαν* a noun, comparing *Od.* XIX. 73, *ἀναγκαίη γὰρ ἐπέλγει*. See Eustath. 475. 1, on *Il.* IV. 297 ff., *ὥσπερ ἡ σελήνη σεληναίη λέγεται κατὰ παραγωγὴν... καὶ ἡ ἀρχὴ ἀρχαίη, οὕτω καὶ ἡ ἀνάγκη ἀναγκαίη ἐν τῷ ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίη πολεμίζει*.

37. δαιμόνων βουλαῖς.] Mezger compares *θεῶν ἕκατι* in the same place in the preceding strophe and *σὺν θεῷ* (v. 23) similarly placed to *ἐκ σέθεν* (v. 5).

ὁ κινητὴρ γὰς.] A paraphrase of *Ἐννοσίγαιος*, *Ἐλελίχθω*. *Ὀγκηστὸν οἰκέων*.] Cf. Isth. I. 33. For *οἰκέων* cf. Nem. VII. 65, but here the god's neighbourhood to Thebes and patronage of the Isthmos may give the cause of the Theban's Isthmian victory.

38. γέφυραν.] Cf. Nem. VI. 40, *πρότου τε γέφυρ' ἀκάμαντος*.

εὐκλέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα
 χρώτα λάμπει, 40
 Ἄωσφόρος θαητὸς ὡς ἄστροις ἐν ἄλλοις·

Ἄντ. γ'.

ἢ τε κῆν γουνοῖς Ἀθανᾶν ἄρμα καρύξαισα νικᾶν
 ἐν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὥπασεν 45
 45 τοιαύδε τῶν τότε ἑόντων φύλλ' αἰοιδῶν.

οὐδὲ παναγυρίων ξυνᾶν ἀπείχον
 καμπύλον δίφρον, Πανελλάνεσσι δ' ἐριζόμενοι δαπάνᾳ
 χαῖρον ἵππων. 50

τῶν ἀπειράτων γὰρ ἄγνωτοι σιωπαί.

Ἐπ. γ'.

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων,

41. ἐν ὕπνῳ.] Compare the Biblical 'fell on sleep.' For the metaphor cf. Isth. vi. 16, ἀλλὰ παλαιῶ γὰρ—εὐδαι χάρις, and for ἐν cf. Pyth. i. 74, ὅς σφιν ἐν πόντῳ βάλεθ' ἄλιναν.

πέσεν.] 'Had fallen.'

ἀνεγειρομένα.] 'Now in her awakening her form shows fair and bright.' Cf. Isaiah lx. 3, 'the brightness of thy rising.'

42. Coakesley compares Milton, *Lycidas*, v. 168. Ἄωσ- is one syllable.

43. ἢ τε καί.] 'She (Fame) who indeed.' For κῆν (Bergk after Medicean mss.) Mommsen, after Vatican B, κείν, Böckh κέν.

Ἀθανᾶν.] mss. wrongly Ἀθηνᾶν. Mommsen reads Ἀθαν- except in the epic form of the goddess' name Ἀθηναία, Ol. vii. 36, Nem. x. 84.

νικᾶν.] For present cf. on Nem. v. 5. The subject is ἄρμα.

44. Cf. Nem. ix. The subject of ὥπασεν and of πέσεν above is φάμα. The family fame is first personified in a highly realistic manner and then confused with Fame in the abstract.

45. τοιαύδε.] Refers to τότε v. 39.

τῶν τότε ἑόντων.] 'From the bards of those days.'

φύλλ'.] Metaphor from the φυλλοβολία, cf. Pyth. ix. 124, Pyth. viii. 57, Nem. iv. 17. For the idea of weaving crowns of song cf. Ol. vi. 86.

46. παναγ. ξυν.] The four Great Games.

47. Πανελλάνεσσι.] Cf. Isth. ii. 38.

48. 'The silence of oblivion is (the portion) of those who make no essay.' Cf. Isth. vii. 70.

ἄγνωτοι.] So Mommsen, for once omitting to notice the v. l. ἄγνωστοι (Bergk). Two good mss. give M.'s reading ἄγνωστον, Ol. vi. 67. According to Cobet, *Novae Lectiones*, p. 191 (ed. Leyden, 1858), "A-γνωστος bene Graece significat eum qui intelligi non potest." For sentiment cf. Isth. vii. 70.

49. 'But there is uncertainty about fortune even when men are contending.' One cannot say that Hermann's "*eorum qui certant*" is wrong, for an ancient Greek would grasp the sense without feeling any ambiguity in the grammar, but as we have to analyse, it is perhaps best

50 πρὶν τέλος ἄκρον ἰκέσθαι.
 τῶν τε γὰρ καὶ τῶν δίδου 55
 καὶ κρέσσον' ἀνδρῶν χειρόνων
 ἔσφαλε τέχνα καταμάρψαις'. ἴστε μὲν Αἴαντος ἀλκὰν
 φοίνιον, τὰν ὀψία
 ἐν νυκτὶ ταμῶν περὶ ᾧ φασγάνῳ, μομφὰν ἔχει
 παιδεσσιν Ἑλλάνων, ὅσοι Τρώανδ' ἔβαν. 60
 Στρ. δ'.
 55 ἄλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ

to choose the true participial use, unless better sense is given by the adjectival use. Cf. *supra*, v. 5. For certain participial use cf. Pyth. viii. 43, ᾧδ' εἶπε μαρναμένων.

50. τέλος ἄκρον.] Cf. Nem. vi. 24. The verse means 'until one has actually secured the prize.' Here the first place, highest achievement, is meant, but in Pyth. ix. 118 the phrase means 'first prize.'

51. τῶν τε καὶ τῶν.] Partitive genitive, 'bad as well as good,' cf. Pyth. vii. 22; of mere variety, Ol. ii. 53, Nem. i. 30, Demosth. p. 560 *med*, τί δὴ τὰ καὶ τὰ πεπονθὼς ὁ δεῖνα, οὐκ ἐλάμβανε δίκην παρ' ἐμοῦ, Thuc. i. 89, τολμᾶν τὰ τε καὶ τὰ φέρειν.

53. τέχνα.] Here 'guile,' 'sharp practices,' see *Introd*.

καταμάρψαισα.] 'Is wont to get a good (κατὰ) hold of and throw.' Metaphor from wrestling.

ἴστε.] 'Surely ye know of the valiant heart (ἀλκὰν) of slaughterous Aias, for his having transfigured which on his own sword he lays the blame on, &c.' For μομφὰν ἔχων cf. Aesch. P. V. 445, μέμψιν οὐτιν' ἀνθρώποις ἔχων, Eur. Phoen. 773, ὥστε μοι μομφὰς ἔχει. Thuk. ii. 41, τῷ ὑπηκόῳ κατὰμμεψιν ἔχει, 'afford the subject ground for complaint' is not an analogous phrase, while in the passages cited by Bergk, Eur. *Herakl.* 974, πολλὴν ἄρ' ἔξεις μέμψιν, εἰ δράσεις τάδε, and

Isaeos, Or. xi. 39, the phrase is used in the passive sense absolutely: so that there seems to be no support for the passive sense of μομφὰν ἔχει if a dative follow; we should expect ὑπὸ παιδῶν (Cobet, *Novae Lect.* p. 500), though Bergk's ἔχ' ἐν παιδεσσιν gives a possible construction. The imperfect however seems unsuitable, and an alteration, in the face of a possible interpretation of the ms. reading, is objectionable. With the hero's death as the result of his loss of the highest honours the poet is here concerned, but not at all with contemporary judgments on the suicide. My explanation gives point to the ᾧ and to the tense of ἔχει.

ὀψία ἐν νυκτὶ.] 'About dawn,' when, according to the Schol., the *Aethiopsis* represents him as having slain himself.

54. περὶ.] Cf. Nem. viii. 23.

παῖδ. Ἑλλ.] Cf. *supra*, v. 18.

55. δι'.] 'Right through the world.' As certain fanciful critics seem to object to this use of 'right,' I may as well quote 'right against Jericho' for their benefit.

For special mention of Aias in the *Iliad* cf. Nem. ii. 14, and add of course *Il.* vii. 161—313, where, in the absence of Achilles, the nine champions draw lots for the single combat with Hektor, and ἐκ δ' ἔθορεν κληῖρος κυνέης δὲν ἄρ' ἤθελον

παῖσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν 65
θεσπεσίῳ ἐπέῳ λοιποῖς ἀθύρειν.

τοῦτο γὰρ ἀθάνατον φωνᾶν ἔρπει,
εἴ τις εὖ εἴπῃ τι 'καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ
πόντον βέβακεν 70

60 ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεΐ.

Ἄντ. δ'.

προφρόνων Μοισᾶν τύχοιμεν, κείνον ἄψαι πυρσὸν
ῥύμνον

αὐτοί, | *Αἴαντος*—and *Il.* II. 763, 9 quoted on *Nem.* VII. 27. But still it is probable that the poet had especially in mind his authorities for the later part of the story of Aias. Cf. notes on *Nem.* VII. 21, VIII. 30.

56. ὀρθώσαις.] 'Exalted and,' cf. *Nem.* I. 15.

κατὰ ῥάβδον.] Mezger, after the Schol., ἀντὶ τοῦ κατὰ στίχον, 'in the course of his epic poems.' Cf. Aesch. *Pers.* 430, στιχηγοροῖν (*L.* and *S.* στοιχ-). Dissen 'auctoritate,' citing passages referred to by *L.* and *S.*, s. v. ῥάβδον, I. 5, who render 'according to the measure,' and Hes. *Theog.* 30, καὶ μοι σκῆπτρον ἔδον (Μοῦσαι), δάφνης ἐπιθηλὸς ὄζον. See *αἰσακον, σκῆπτρον*. This laurel wand seems to have marked the singer as the suppliant and minister of Apollo and the Muses. To Pindar it suggested a metaphor for the continuous strip of song constituted by an epic poem. For a different connection between ῥάπτειν and ῥάβδος (cf. *Nem.* II. 2) see *Il.* XII. 296, ἐντοσθεν δὲ βοείας ῥάψε θαμειὰς | χρυσεῖης ῥάβδοισι διηκεῖσιν περὶ κύκλον. This passage suggests that an early kind of stitching among the fathers of the Hellenes was joining skins together with thin skewers and wands for rugs and tents, so that the ῥάβδος was then both needle and thread. I am not forgetting that weaving and spin-

ning were known in the primitive seats of the Aryan race. Prof. Jebb, however, *Journ. of Hellen. Stud.* June 1882, p. 15, renders "'by the wand of his lays divine'—where κατὰ ῥάβδον=κατὰ παράδοσιν, the branch being the symbol of tradition."

57. λοιποῖς ἀθύρειν.] 'For after-coming bards to celebrate.' For infinitive cf. *Madv.* § 148 b. For ἀθύρειν cf. *Pyth.* v. 21 and παίζω.

58. ἀθάνατον.] Cf. *Frag.* 98 [86], θνάσκει δὲ σιγαθὲν καλὸν ἔργον. Perhaps best rendered 'it lasts on ever-living, never voiceless,' or 'it lives on in vocal immortality.'

L. and *S.* and a Schol. render ἔρπει 'spreads,' but in Pindar poetry generally travels like light or on wings, and my rendering is supported by *Ol.* XIII. 105, εἰ δὲ δαίμων γενέθλιος ἔρποι. Moreover the idea of 'spreading' is given in the next line.

59. εἰ—εἴπῃ.] Cf. *Pyth.* VIII. 13, note.

καὶ πάγκ.] 'And so.'

60. For metaphor cf. *Ol.* XIII. 36, *Pyth.* VIII. 96. Mezger notes *εὐκλέων ἔργων*, *vv.* 7, 41.

61. ἄψαι.] For inf. cf. *Ol.* I. 9, *supra*, v. 10, v. 11, δεξαμένω. note.

For the metaphor cf. *Ol.* IX. 21, ἐγὼ δὲ τοὶ φίλαν πόλιν μαλεραῖς ἐπιφλέγων αἰοδαῖς, —ἀγγέλιαν πέμψω ταύταν.

καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον, 75
 ἔρνεϊ Τελεσιάδα. τόλμα γὰρ εἰκὼς
 θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων
 65 ἐν πόνῳ· μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅτ' ἀναπιτναμένα 80
 ῥόμβον ἴσχει.
 χρὴ δὲ πᾶν ἔρδοντ' ἀμανρῶσαι τὸν ἐχθρόν.
 Ἐπ. δ'.
 οὐ γὰρ φύσιν Ὀαριωνεῖαν ἔλαχεν
 ἀλλ' ὄνοτος μὲν ἰδέσθαι, 85

κεῖνον.] 'Such as Homer kindled for Aias.' Cf. Ol. vi. 7, κείνος ὀνήρ. Nem. ix. 42.

62. στεφάνωμ'.] Cf. *συρτα*, v. 45, φύλλ' αἰδᾶν. The beacon-fire does not shrink into a wreath, thanks to ἐπάξιον. For the metaphor cf. Frag. 160 [170], ὑφαίνω Ἀμυθαονίδαις ποικίλον ἄνθημα.

64. θηρῶν.] So mss., thus giving no verb. Böckh and Dissen read θηρᾷ after a Schol., which however has οἰκείος ὥν for εἰκὼς or whatever was read in its place. Bergk and Mommsen take θηρῶν as the noun in apposition with λεόντων, the former quoting Eur. *Herc. Fur.* 463, στολὴν τε θηρὸς ἀμφίβαλλε σφῆκα | λέοντος, and Epimenidēs ap. Aelian, *Hist. Nat.* xii. 7, θῆρα λεόντα.

But it seems as though a gloss on ἐριβρ. θηρ. had taken the place of the verb, which may have been πέφανται (Kayser). To say that a man θηρεῖαι ἀρετὰν or πέφανται οὐκ ἄμμορος ἀμφὶ πάλα κυναγέτας (Nem. vi. 14) is very different from saying θηρᾷ τόλμαν or θυμὸν however superlative; since the very highest daring, courage, spirit are actually possessed by many.

Mezger after a Schol. wrongly takes θηρῶν as gen. after λεόντων = ἐν θηρσί. Nearly a dozen emendations have been proposed.

65. μῆτιν δ' ἀλώπηξ.] For the accusative cf. Pyth. v. 104, θάρσος δὲ πανύπτειρος | ἐν δρυξὶν αἰετὸς

ἐπλετο.

αἰετοῦ ῥόμβον.] 'The circling eagle.'

ἀναπιτναμένα.] 'By sprawling on his back.' This trick of the fox was not, as Dissen suggests, shamming to be dead, but fighting on its back as a Schol. says—ὑπὲρ τοῖς ποσὶν ἀμύνεται τὰ συλλαβομένη τὰ δὲ ἀμύσσουσα—and again that Melissos was κυλιστικός. What Eusebius (quoted by Dissen from Olearius on Philostratos, p. 818) calls τὸν λεγόμενον τρόπον χαμαὶ was perhaps the ὑπτιασμός a variety of the ἀνακλινοπάλη, see *Dict. of Antiq.* s. v. *pancratium*.

66. πᾶν ἔρδοντα.] 'By any means,' cf. πᾶν πάντα ποιεῖν. For sentiment cf. Pyth. ii. 84.

ἔρδοντ' ἀμανρῶσαι.] Böckh reads ἔρδοντα μαυρ. But in all three instances mss. give ἀμανρ-. Hesiod gives μαυρ. *W.* and *D.* ρεία δὲ μιν μαυροῦσι θεοί, μυνύθουσι δὲ οἶκον | ἀνέρι τῷ. Curtius's suggestion that ἀμανρὸς is not-shining, a privative ἄμαρ, shine, and suffix *ro*, is less likely than a derivation from the ἄμυ, shut, whence μύω, Lt. mūtus, μῶρος (Ved. mūra), with prosthetic *a*- and suffix *ro*-. The primary meaning is 'blind.'

67. φύσιν.] 'Physique,' cf. Nem. vi. 5. Orión was handsome as well as gigantic.

68. ὄνοτός.] For ὄνοστός, cf. θαυμαστός, Ol. i. 28, ἀπείρατος, Ol. vi.

συμπεσεῖν δ' ἀκμῇ βαρύς.
 70 καίτοι πότ' Ἀνταίου δόμους
 Ὀθηβᾶν ἀπὸ Καδμεῖαν μορφὰν βραχύς, ψυχὰν δ' ἄκαμ-
 πτος, προσπαλαίσων ἦλθ' ἀνήρ 90
 τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν Πο-
 σειδάωνος ἐρέφοντα σχέθιοι,

Στρ. ε'.

υἱὸς Ἀλκμήνας· ὃς Οὐλυμπόνδ' ἔβα, γαίης τε
 πάσας 95
 καὶ βαθυκρήμνου πολιᾶς ἁλὸς ἐξευρών θέναρ,

54. The √ seems to be $\lambda\alpha\delta$, of which $\lambda\iota\delta$ √ of $\delta\lambda\epsilon\iota\delta\omicron\varsigma$ is a phase. Cf. $\delta\lambda\iota\gamma\eta\mu\iota$ for √ $\lambda\alpha\lambda\delta$, $\epsilon\pi\iota\gamma\omicron\upsilon$ oneself (Fick). 'Insignificant.'

69. For inf. cf. Pyth. vi. 53, Isth. ii. 37, Ol. vii. 26. Take $\sigma\upsilon\mu\pi\epsilon\sigma\epsilon\iota\nu$ literally, 'to fall with,' for a struggle on the ground in the pankration.

$\acute{\alpha}\kappa\mu\acute{\eta}$.] Dissen renders 'robore.' I think it means 'at the crisis of the struggle.' Schol. $\kappa\alpha\tau\grave{\alpha}$ τοὺς ἀγῶνας.

Christ defends the mss. $\alpha\iota\chi\mu\acute{\alpha}$ by Aesch. *Ag.* 483, *Choeph.* 630, but here and *Prom. Vinct.* 405, $\alpha\iota\chi\mu\acute{\alpha}$, = 'temper,' has an adjective with it. mss. also give $\alpha\iota\chi\mu\acute{\alpha}$ for $\acute{\alpha}\kappa\mu\acute{\eta}$ wrongly Nem. vi. 54, x. 60.

70. Though insignificant to look at, yet he may be compared to glorious Hērakles. The $\kappa\alpha\iota$ τοί seems to answer an imaginary disparager of the victor's personal appearance.

mss. give $\kappa\alpha\iota$ τοί (τοί) ποτ'. Of course πότ' is for ποτί. Note that πότ' Ἀντ. δόμ. go with the end of the next verse.

71. $\beta\rho\alpha\chi\acute{\upsilon}\varsigma$.] 'Short,' relatively to Antaeos and Oríon and such giants, and to his own breadth and strength.

$\pi\rho\omicron\sigma\pi\alpha\lambda\alpha\iota\sigma\omega\nu$.] The object αὐτῷ is supplied from Ἀνταίου.

72. $\Lambda\iota\beta\acute{\upsilon}\alpha\nu$.] For acc. after ἦλ-

θεν cf. Pyth. iv. 52, 118, 134. Antaeos was the mythical king of Irasa near Lake Tritónis, who used to wrestle with and kill strangers. In Eusebius the story of his gaining strength from contact with his mother earth is interpreted of his skill in the above-mentioned mode of struggling on the ground.

$\kappa\rho\alpha\nu\iota\omicron\iota\varsigma$.] The frieze was anciently adorned with skulls of animals, whence arose the sculptures on the metopes. See Eur. *Bacch.* 1206, αἰρέσθω λαβὼν | πηκτῶν πρὸς οἴκους κλιμάκων προσαμβάσεις, | ὡς πασσαλείσω κράτα τριγλύφοις τόδε | λέοντος, Verg. *Aen.* x. 406—8. Dissen tells us that Scholia on Pindar Ol. xi. 19, i. 114 say that Kyknos and Oenomaós each meant to use the skulls of their human victims to build a temple to Arēs their father. Note the omission of the pronoun and the rather rare construction of a participle after a verb of *hindering*. L. and S. render ἐρέφοντα, 'wreathing with garlands,' but it means 'decorating the roof of.' Hermann suggested Ποσειδάωνος σφ' ἐρέπτοντα, the syllables corresponding to ἐρεφ- elsewhere, being each one long syllable. Perhaps ἐρέφειν μιν should be read. (For omission of μὴ cf. Eur. *Or.* 263, σχήσω σε πηδᾶν δυστυχή πηδήματα.)

74. $\pi\omicron\lambda\iota\acute{\alpha}\varsigma$.] I think 'wan,' rather

75 ναυτιλίαισί τε πορθμὸν ἀμερώσαις.

νῦν δὲ παρ' Αἰγίοχῳ κάλλιστον ὄλβον

ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων φίλος,

Ἥβαν τ' ὀπυίει, 100

χρυσέων οἴκων ἀναξ καὶ γαμβρὸς Ἥρας.

Ἄντ. ε'.

τῷ μὲν Ἀλεκτράν ὕπερθεν δαῖτα πορσύνοντες ἀ-
στοὶ 105

80 καὶ νεόδματα στεφανώματα βωμῶν αὖξομεν

ἔμπυρα χαλκοαρᾶν ὀκτὼ θανόντων,

τοὺς Μεγάρᾳ τέκε οἱ Κρεοντὶς υἱούς·

τοῖσιν ἐν θυμαῖσιν αὐγὰν φλόξ ἀνατελλομένα συνεχῆς

παννυχίζει, 110

than 'white with foam.' Cf. Ol. i. 71.

θέναρ.] 'The hollow bed,' here of course especially the shores and shoals. Cf. Nem. iii. 24.

75. ναυτιλίαισι.] Dat. commodi, abstract for concrete, ναυτίλοις.

πορθμὸν.] Not 'the sea,' L. and S. after Dissen; but 'the passage thereof.'

ἀμερώσαις.] Dissen quotes a fragment of Sophokles from the Schol. before the Isthmia, ὅς παρακτίαν | στείχων ἀνημέρωσα κνωδάλων ὁδόν, and Eur. Herc. Fur. 20, 847.

77. τετίματαί.] An echo of τετίμακεν, Eurp., v. 55. For the theme cf. the end of Nem. i.

79. ὕπερθεν.] The funeral sacrifices to the sons of Hērakles (by Megara daughter of Kreōn of Thebes), whom the hero slew in a heaven-sent frenzy, were celebrated on rising ground outside the gates of Elektra on the road to Plataea.

80. νεόδματα.] Mommsen always prints δμπτ- which he defends unsuccessfully on Ol. iii. 7 against a great preponderance of ms. authority. The last part of the compound is almost quiescent, or means

'made,' 'caused,' as in θεόδματος Ol. iii. 7, Frag. 159 [169]. So a Schol. ἡ κατὰ παραγωγὴν εἴρηκε τὰ Νέμεια (read νέα corrupted through duplication of νε) νεόδματα. The altars were probably permanent, not like the δαῖτα provided fresh every year.

αὖξομεν ἔμπυρα.] 'We sacrifice victims.' Cf. Eur. Hippol. 587, βού-
ταν φόνον ἀέζειν.

81. χαλκοαρᾶν.] Is this Pindaric form distinct from χαλκήρης; but for χαλκοφαρης (cf. Ωαρίων Nem. ii. 10) = 'fighting in (or 'with') bronze,' cf. Lat. 'vir'? Gen. abs. 'since the eight warrior sons (υἱοὺς taken with the relative clause) suffered death;' but perhaps gen. after ἔμπυρα, cf. ἀγαλμ' Ἀἶδα, Nem. x. 67.

82. τέκε οἱ.] MSS. οἱ τέκε.

83. A Schol. says ἔθος πρὸς δυσμᾶς ἱεουργεῖν τοῖς ἥρωσι, κατὰ τὰς ἀνατολὰς τοῖς θεοῖς. The Schol. on Apoll. Rhod. i. 587, says the same of οἱ κατοικοχόμενοι and Ὀυρανίδαί. Dissen.

τοῖσιν.] 'In their honour.'

αὐγὰν.] Gen. after θυμαῖσιν. Several times αὐγαὶ stands for

αἰθέρα κνισάεντι λακτίζοισα καπνώ,

Ἐπ. ε΄.

85 καὶ δεύτερον ἄμαρ ἐτείων τέρμ' αἰέθλων

115

γίνεται, ἰσχύος ἔργον.

ἔνθα λευκωθείς κára

μύρτοις ὅδ' ἀνὴρ διπλόαν

νίκαν ἀνεφάνατο καὶ παίδων τρίταν πρόσθεν, κυβερνα-

τῆρος οἰακοστρόφου

120

90 γυνάμα πεπιθὼν πολυβούλῳ. σὺν Ὀρσέα δέ νιν

κωμάζομαι τερπνὰν ἐπιστάζων χάριν.

'light.' Aesch. seems to have adopted the phrase, *Ag.* 1123, βίου δύντος αὔγαῖς.

84. λακτίζοισα.] Has the metaphor a reference to the kicking up of the pankratiast when struggling on his back?

85. δεύτερον ἄμαρ.] For this somewhat unusual accusative cf. *Isth.* v. 46, Aesch. *Eum.* 108, ἔθνον ὦραν οὐδενὸς ποιήν θεοῦ, *Eur. Bacch.* 722, *Madv.* § 30 note. The notion of 'on' or 'at' is joined to that of 'during.'

τέρμα.] 'The end consisting of annual games.' The "periphrastic" "pleonastic" use of τέρμα and τέλος is an εἰδωλόν. The idea of 'end,' 'limit,' 'consummation,' is indicated in all the alleged cases.

87. Myrtle was sacred (not exclusively) to the dead. Cf. *Eur. El.* 323, 512, *Alc.* 172, *Isth.* vii. 67.

88. ἀνὴρ.] I.e. ἐξηνδρωμένος.

89. ἀνεφάνατο. 'Caused a return to be made of,' cf. *Nem.* vi. 26.

καὶ παίδων.] mss. do not give καὶ but παίδων (τὴν) τρίταν. Böckh

παίδων τε τρίταν. The construction παίδων νίκαν is exactly paralleled by κύδος ἀνδρῶν, *Ol.* ix. 88.

90. πεπιθὼν.] Hartung πεπιθώς. Hermann—πίσυνος. πολύβουλ' Ὀρσέα σὺν σοὶ δέ νιν. Cf. *Pyth.* iii. 28, note. The meaning 'obeying,' 'guided by,' is clearly needed. There is not sufficient evidence to pronounce upon the isolated intransitive use of the form.

δέ.] 'Accordingly,' cf. *Isth.* vi. 23. Orseas was his trainer. Trainers are celebrated at the end also of *Nem.* iv., vi.

κωμάζομαι.] Causative middle; 'I will cause the kómos to celebrate.' Cf. *Nem.* ix. 43. Don. with one good ms. reads κωμάζομαι. For the future cf. *Pyth.* xi. 10, *Nem.* xi. 1.

ἐπιστάζων.] So Schol. *Vet.* The best ms. ἀποστάζων and the other old mss. ἐπιστοχάζων. For metaphor cf. *Pyth.* v. 94, viii. 57, *Isth.* v. 21, *Ol.* xi. [x]. 99.

χάριν.] 'Song.' Cf. *Ol.* xi. [x]. 93, τιν' δ' ἀδνεπὴς τε λύρα | γλυκύς τ' αὐλὸς ἀπαδάσσει χάριν, *ib.* 78, *supra*, v. 8, *Frag.* 53 [45], 2.

ISTHMIA IV. [V.]

ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

PHYLAKIDAS of Aegina, youngest (Isth. v. 6) son of Lampôn, was brother to Pytheas, for whom Nem. v. was composed. Phylakidas had won an Isthmian victory, celebrated in Isth. v., before the occasion of this ode (Isth. v. 2—7) which was soon after the battle of Salamis, *vv.* 48—50, i.e. in the next Isthmian games, B.C. 478, OL 75. 3. The ode was performed in Aegina, according to Dissen 'undoubtedly' at Lampôn's house; but, as Theia was clearly worshipped in Aegina as a patroness of games, the ode may have been sung at a family gathering before a shrine of that goddess.

The rhythm is Dorian. The third syllable of the fourth line of the epode perhaps had the value of two long syllables.

ANALYSIS.

vv.

- 1—10. Invocation of Theia, bestower of wealth and victory in speed and strength.
- 11. For prowess gains distinction by aid of deities.
- 12, 13. Well-being and good fame are the two things needful to give happiness to the wealthy.
- 14, 15. Be content with participation in these blessings.
- 16. Mortal aims become mortal men.
- 17—19. Mention of victories of Phylakidas and Pytheas
- 19—22. The occasion, having brought him (in spirit) to Aegina, demands celebration of the Aeakidae.
- 22—25. For since the island is devoted to noble deeds the meed of laudatory song must not be grudged.

- 26—28. Her warriors have been sung of for countless ages.
 28—35. Different states revere different heroes—Aegina reveres Aeakos and his seed,
 35—38. Who twice took Troy.
 38—42. Who performed the mightiest deeds (in the second war)?
 43, 44. Achilles of Aegina.
 44, 45. The island has long been a conspicuous example of lofty virtues.
 46—50. Much might be said on this theme. For instance, Aeginetan sailors won the battle of Salamis.
 51—53. But enough, Zeus send vicissitudes (i.e. reverses as a punishment for boasting).
 53, 54. Athletic victories too (as well as warlike achievements) love to be celebrated in song.
 54—58. Praise of the family of Kleonikos for perseverance in the labours and expenses demanded by athletics.
 59—61. Credit is given to Pytheas for his brother's style of fighting in the Pankration.
 62, 63. The poet bids himself take a wreath and send the ode therewith to Phylakidas.

Μᾶτερ Ἀελίου πολυώνυμε Θεία,
 σέο ἔκατι καὶ μεγασθενῇ νόμισαν

Στρ. α'.

1. *Θεία*.] Mommsen, with the Schol., would derive this name from *θεῖω* with reference to the movement of the stars or from *θεδομαι*, which Mezger prefers. The word may be connected with *τίθημι* or *θέσσαντο*, cf. Nem. v. 10 note, or else may mean 'mother.' Cf. her sister *Τηθύς* (Curt. No. 307). She was a Titanid (Hes. *Theog.* 126—136), mother of *Hélios*, *Seléné* and *Eós* (*ib.* 371—4) by *Hyperion*. Welcker, quoted by Dissen Böckh's *Pind.* ii. 2, p. 511, identifies her with a Lemnian goddess *Chrysé* depicted on a vase found in Magna Graecia, while Böckh, with more certainty, points out that she is the *Euryphaëssa* of the Homeric hymn to *Hélios*. Pindar's *τιμαί* of Theia

are given by *Hésiod* to *Hekaté*, *Theog.* 409—443. Note that here *Theia* is connected with *χρυσός* and *νίκα*, while we have *χρυσέα Νίκα*, *Isth.* ii. 26.

For *πολυώνυμε* cf. *Aesch. P. V.* 210, *Γαῖα*, πολλῶν ὀνομάτων μορφή μία: so *πολυώνυμε* of *Dionysos*, *Soph. Ant.* 1115; and of *Aphroditè*, *Soph. Frag.* 856, ἦτοι Κύπρις οὐ Κύπρις μόνον, ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος.

2. *σεῷ ἔκατι*.] So Bergk. mss. *σεῷ* (σοῦ) γ' *ἔκατι*. The Scholl. ignore the γ'. For the digamma of *ἔκατι* cf. *Ol. xiv.* 18. Cf. *Διὸς ἔκ. infra v.* 29.

καί.] Mezger, "as well as other desirable goods." Dissen would, with a sort of apology, couple this

χρυσὸν ἄνθρωποι περιώσιον ἄλλων
καὶ γὰρ ἐριζόμεναι

5 νᾶες ἐν πόντῳ καὶ ὑφ' ἄρμασιν ἵπποι 5
διὰ τεάν, ὧ' ἄνασσα, τιμὰν ὠκυδινάτοισι ἐν ἀμίλλαισι
θαυμασταὶ πέλονται

Ἄντ. α'.

ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν
κλέος ἔπραξεν, ὄντιν' ἀθρόοι στέφανοι 10
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν

10 ἡ ταχυτάτῃ ποδῶν.

κρίνεται δ' ἀλλὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωᾶς ἄωτον μούνα ποιμαίνοντι τὸν ἄλπνι-
στον εὐανθεῖ σὺν ὄλβῳ, 15

καὶ with τ', v. 7. Both seem mistaken. Pindar is explaining why men *actually* go so far as to esteem gold as more potent than all besides.

μεγασθενῇ.] Cf. Isth. iii. 2. The order shews that the adjective is an extension of the predicate—'men even (καὶ) esteem gold as potent....' Dissen however renders *in honore habent*, quoting Heindorf on Plato, *Gorg.* p. 466 D, οὐδὲ νομίζεσθαι ἐμοίγε δοκοῦσι.

νόμισαν.] Gnômic aorist.

3. χρυσόν.] Schol. ἐκ θεῶν καὶ Ἰπερίωνος Ἥλιος, ἐκ δὲ Ἥλιου ὁ χρυσός. ἐκάστῳ δὲ τῶν ἀστέρων ὕλη τις ἀνάγεται, ἥλιῳ μὲν ὁ χρυσός, Σελήνῃ δ' ἄργυρος, Ἀρεΐ σίδηρος, Κρόνῳ μύδιβδος, Διὶ ἤλεκτρος, Ἑρμῇ κασσίτερος, Ἀφροδίτῃ χαλκός. But Frag. 207 [243] we find Διὸς παῖς ὁ χρυσός.

4. καὶ γάρ.] Elliptical like ἀλλὰ γάρ. 'Aye and I can say more for....' The poet goes on to ascribe the speed of the swift and the strength of the strong to Theia.

ἐριζόμεναι.] The competition of ships in speed was for commercial objects, like the present competi-

tion of tea ships. Vergil's ship-race, *Aen.* v., is an anachronism.

5. ὑφ'.] So Bergk for ἐν, from the Schol. The old Medicean ms. omits the preposition. Dissen thinks that the poet alludes to mythical war-chariots, and quotes Isth. v. 19, χρυσάρματα Αλακίδαί. Mezger thinks the waggons full of produce and merchandise are meant, which is very improbable.

6. τιμάν.] 'Through thy power,' 'prerogative,' rather than *two beneficium* (Dissen), which is 'through the exercise of thy prerogative'—a different form of expression though the thought is the same. Cf. *Pyth.* iv. 51, σὺν τιμᾷ θεῶν, 'by-the-aid of divine power,' *ib.* 260, σὺν θεῶν τιμαῖς (distributive), lit. 'by-the-aid of the several powers of divers deities.'

8. ἔπραξεν.] Active for middle, cf. *Pyth.* ii. 40, O. and P. p. xxxix.

11. κρινεται.] Cf. *Nem.* iv. 1, vii. 7; 'becomes distinguished.'

12. ἀλπυστον.] Old mss. ἀελπιστον. Hartung proposes ποιμαίνει βίον ἀλγυστον, as one Schol. has τὸν οἰκτρὸν τῶν ἀνθρώπων βίον, but

Ἔπ. α'.

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ.
μὴ μάτενε Ζεὺς γενέσθαι πάντ' ἔχεις,
15 εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.

θνατὰ θνατοῖσι πρέπει.

20

τὴν δ' ἐν Ἴσθμῳ διπλόα θάλλοις ἀρετά,
Φυλακίδα, κείται, Νεμέα δὲ καὶ ἀμφοῖν,
Πυθέα τε παγκρατίου. τὸ δ' ἐμὸν

20 οὐκ ἄτερ Λιακιδᾶν κέαρ ὕμνων γέυεται
σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

25

this οἰκτρὸν is clearly a rendering of ἀνέλπιστον.

The plural ποιμαίνοντι is to be expected because the two ideas are represented individually, cf. Kühner who quotes Xen. *Anab.* i. 4. 4, ἦσαν δὲ ταῦτα δύο τεύχη. εὐανθεῖ.] Causative. Here ζωᾶς ἄωτον is the choicest of the ἄνθη produced by ὄλβος.

13. εὖ πάσχων.] Cf. Pyth. i. 99, τὸ δὲ παθεῖν εὖ πρῶτον ἀέθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ' ἀμφοτέροισι δ' ἄνθρ | ὅς ἂν ἐγκύρσῃ καὶ ἔλῃ, στέφανον ὕψιστον δέδεκται, Pyth. iii. 104, Nem. i. 32. This 'enjoyment' includes of course good health, of which Theognis says λῶστον δ' ὑγιαίνειν, and which Metrodōros made the *summum bonum*. Cf. Ol. v. 23, ὑγίεντα δ' εἰ τις ὄλβον ἄρδει, | ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθεῖς, μὴ ματεύσῃ θεὸς γενέσθαι.

λόγ. ἐσλ. ἀκ.] See L. and S. ἀκούω, iii. 2.

14. For sentiment cf. Ol. v. 23, quoted above, and Pyth. iii. 61, μὴ, φίλα ψυχά, βίον ἀθάνατον | σπεύδε.

15. εἰ...ἐφίκοιτο.] For constr. cf. Pyth. viii. 13.

16. For sentiment cf. Soph. Frag. 528, Eur. *Bacch.* 395, Pyth. iii. 69, 60, Frag. 39 [33].

17. θάλλοις.] Cf. Pyth. ix. 8 note. Here 'luxuriant' because watered by the dews of song. For

metaphor cf. Nem. viii. 40, Isth. v. 63, 64.

ἀρετά.] Cf. Nem. ix. 54. Join with παγκρατίου.

18. κείται.] Cf. Ol. xiii. 36, ἀγλα ποδῶν ἀνάκειται.

Νεμέα.] Dative for locative, cf. Nem. x. 35. Note that διπλόα does not affect this clause, except so far as one victory a-piece is a two-fold victory. The Nemean victory of Phylakidas is celebrated, Isth. v. [vi.] 3, see the Introd. to that ode.

19. Σε. τίν τε before Πυθέα τε. Disson quotes Aesch. *Suppl.* 480 (474 P.) for the brachyology, σὺ μὲν πάτερ γεραιέ τῶνδε παρθένων | κλάδους τε...λαβὼν...θές, where to supply αὐτὰς ἄγε before κλάδους is easier than Paley's explanation.

19. παγκρατίου.] Genitive of origin, cause, cf. vi. 22, νίκαν παγκρατίου, Isth. vii. 5, ἀέθλων κράτος.

20. οὐκ ἄτερ.] 'Full of the praises of the Aeakidae.'

γεύεται.] 'Is now sipping the sweets of.' Cf. Nem. vi. 25, Isth. i. 21.

21. σὺν Χάρισιν.] Cf. Pyth. vi. 2, ix. 3, Nem. iv. 7, x. 1. Paley's 'with my poems' is not so good.

ἐμολον.] Idiomatic aorist of the immediate past. Whether Pindar was present at the recitation in person is uncertain as τάνδ' does not imply the poet's presence, cf.

Στρ. β'.

τάνδ' ἐς εὐνομον πόλιν. εἰ δὲ τέτραπται
θεοδότων ἔργων κέλευθον ἂν καθαρὰν,
μὴ φθόνοι κόμπον τὸν εἰκότ' αἰοιδᾷ 30
25 κιννάμεν ἀντὶ πόνων.
καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
λόγον ἐκέρδαναν, κλέονται δ' ἐν τε φορμίγγεσσιν ἐν
αὐλῶν τε παμφώνοις ὁμοκλαῖς 35
'Αντ. β'.

μυρίον χρόνον· μελέταν δὲ σοφισταῖς
Διὸς ἑκατι πρόσβαλον σεβιζόμενοι.

Pyth. ix. 91, Ol. v. 20, viii. 25. Cf. also Ol. vii. 13, Frag. 53 [45], 11. The last verse of this ode makes it probable that he was not present. υἱοῖς.] *Dat. commodi.*

22. εὐνομον.] Because Doric (Mezger), though Eunomia is also connected by Pindar with Lokrian Opus, Ol. ix. 17. For the virtues of Aegina cf. Ol. viii. 21—30, Frag. 1 [4].

τέτραπται.] Cf. Thuk. ii. 40, § 2, ἐτέροις πρὸς ἔργα τετραμμένοις (Fanthaw). The subject is ἡδε πόλις. The voice is middle rather than passive. L. and S., s.v. τρέπω i. 2, 3, make *τραπέσθαι* passive. In several cases the true passive forms ἐτρέφθην and ἐτράπην seem to mean 'was guided, turned, obliged to turn,' rather than 'betook oneself.' See Shilleto's note on Thuk. i. 76, § 2, ἀπετρέπετο. For the sense to 'toam' L. and S. compare *Il.* xix. 212, where the corpse of Patroklos κείται ἀνὰ πρόθυρον τετραμμένος (!), which illustrates Pindar's preposition ἀνὰ for ἀνά.

23. κέλευθ. ἂν καθ.] Cf. Ol. vi. 23, ἃ τάχος ὄφρα κελεύθω τ' ἐν καθαρᾷ | βάσομεν ὄκχον, Ol. vi. 73, φανερὰν ὁδόν. For metaphor cf. Nem. ix. 47.

24. For sentiment cf. Isth. i. 41—45. The poet addresses himself.

κόμπον.] Cf. Nem. viii. 49, Isth. i. 43.

25. κιννάμεν.] For metaphor cf. Isth. v. 3, Nem. iii. 78.

ἀντὶ πόνων.] Cf. Isth. i. 46, iii. 7, Nem. v. 48, vii. 16.

26. 'For indeed in the age of heroes her brave warriors were wont to win fame.'

27. ἐν.] Cf. Nem. iii. 79, Ol. vii. 12, φόρμιγγι παμφώνοισι τ' ἐν ἔντεσιν αὐλῶν.

παμφώνοις.] Cf. last note and Pyth. xii. 19.

ὁμοκλαῖς.] 'Blended notes.'

28. μυρίον χρόνον.] Cf. Soph. *Oed. Col.* 617, μυρίας ὁ μύριος | χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών.

μελ. δὲ σοφ.] 'Now...a theme to poets.' The poet, when supporting the general statement of vv. 26—28 χρόνον, begins by mentioning the heroes of other States. Virtually vv. 30—34 ἀλλ' constitute a comparison. Cf. Pyth. i. 42 for σοφισταῖς. σεβιζόμενοι seems to agree with πολεμισταί, the insertion of γέρας ἔχει making an anacoluthon.

29. Διὸς ἑκ.] Cf. *supra*, v. 2.

30 ἐν μὲν Αἰτωλῶν θυσίαισι φαενναῖς
 Οἰνεῖδαι κρατεροί,
 ἐν δὲ Θήβαις ἵπποσβάς Ἴόλαος 40
 γέρας ἔχει, Περσεὺς δ' ἐν Ἀργεῖ, Κάστορος δ' αἰχμὰ
 Πολυδεύκεός τ' ἐπ' Εὐρώτα ρέεθροισ.
 Ἑπ. β'.

ἀλλ' ἐν Οἰνῶνα μεγαλήτορες ὄργαι
 35 Αἰακοῦ παίδων τε τοὶ καὶ σὺν μάχαις 45
 δις πόλιν Τρώων πράθον, ἐσπόμενοι
 Ἑρακλῆϊ πρότερον,
 καὶ σὺν Ἀτρεΐδαις. ἔλα νῦν μοι πεδόθεν
 λέγε· τίνες Κῦκνον, τίνες Ἑκτορα πέφνον,
 40 καὶ στρατάρχον Αἰθιόπων ἄφοβον 50
 Μέμνονα χαλκοάραν; τίς ἄρ' ἐσλὸν Τήλεφον
 τρῶσεν ἐφ' ὁρὶ Καΐκου παρ' ὄχθαις;
 Στρ. γ'.
 τοῖσιν Αἴγιναν προφέρει στόμα πάτραι 55

30. ἐν μὲν.] For μὲν—δέ with a repeated word cf. Isth. iii. 7, 8.

31. Οἰνεῖδαι.] Meleagros and his brothers.

32. ἵπποσβάς.] The two old mss. ἵπποστας.

33. Κάστορος αἰχμὰ.] Cf. Nem. x. 13, Pyth. xi. 61, Κάστορος βίαν, Isth. vii. 54, Μέμνονος βίαν.

34. ἀλλ'.] 'Yea, but' with more reason. This ἀλλ' is not correlative with μέν, v. 30, but extends the δέ clauses.

Οἰνῶνα.] Ancient name of Aegina, cf. Isth. viii. 23.

μεγ. ὄργαι.] 'The active great-heartedness,' lit. 'the great-hearted impulses.' So. γέρας ἔχουσι from the last verse.

35. τοί.] Demonstrative.

σύν.] Cf. Isth. iii. 1.

37. Cf. Nem. iv. 25, Π. v. 638, 'Ἀλλ' οἶόν τινά φασι βίην Ἑρακλείην | εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα, | ὅς ποτε δεῦρ'

ἐλθὼν ἐνεχ' ἵππων Λαομέδοντος—ἐξ οἷος σὺν νηυσὶ καὶ ἀνδράσι παυροτέροι-σιν | Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς. Laomedon withheld the horses he had promised Hērakles in return for his saving Hēsionē from the sea-monster of the Troad.

38. πεδόθεν.] Not ἐξ ἀρχῆς but penitus. 'Go on from this point categorically.' The adverb would not suit the literal meaning of ἐλάν. Mezger is bold to render 'over the ground,' comparing πεδίοιο διεσθαι. The old Medicean ms. gives παιδόθεν. M. Schmidt proposes σπιδόθεν. Prof. Seymour ingeniously explains 'rise, O muse, from the ground to a more lofty height.'

39. Κῦκνον.] Of the Troad, not the Kyknos slain by Hērakles. For the rhetorical interrogation, cf. Pyth. iv. 70.

43. 'They (i.e. Achilles) whose mouth proclaims as their home the

διαπρεπέα νᾶσον' τετείχισται δὲ πάλαι
 45 πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν.
 πολλά μὲν ἀρτιεπῆς
 γλῶσσά μοι τοξεύματ' ἔχει περὶ κέλων
 κελαδέειν' καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις
 Αἴαντος ὀρθωθεῖσα ναύταις 60
 Ἄντ. γ'.

ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρῳ
 50 ἀναρίθμων ἀνδρῶν χαλαζέεντι φόνῳ.
 ἀλλ' ὅμως καύχημα κατάβρεχε σιγᾷ 65
 Ζεὺς τά τε καὶ τὰ νέμει,
 Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ

illustrious isle of Aegina.' For dative cf. Nem. x. 29. It is to be taken both with *στόμα* and *πάτραν*. For the plural referring to one person cf. Nem. i. 58, Frag. 53 [45], 10, 11.

44. τετείχισται.] 'So long since hath a tower been built up with sublime merits for men to climb' (Böckh); cf. Frag. 197 [232], πρότερον δίκᾳ τείχος ὕψιον, ἢ σκολιαῖς ἀπάταις ἀναβαίνει ἐπιχθόνιον γένος ἀνδρῶν—and Ol. viii. 27, where Aegina is called ξένους κίονα, also Nem. ix. 47. The virtues of the worthies of Aegina are both a conspicuous glory to the isle and an example by following which her sons may reach the height of renown.

46. μὲν.] For μὲν...ἀλλ' ὁμῶς, v. 51, cf. Isth. iii. 25, O. and P. p. xxxviii.

47. τοξεύματ'.] A similar metaphor follows the mention of Achilles' exploits, Ol. ii. 83, cf. Ol. i. 112.

κέλων.] Aeginetans—a generalised reference to vv. 43, 44.

48. κελαδέειν.] For this infinitive and ἀναβαίνειν cf. Madv. § 148 b. Rem. 3. mss. κελαδῆσαι, Bergk κελαρύσαι.

πόλις Αἴαντος.] Cf. Nem. iv. 48. ὀρθωθεῖσα.] Perhaps a nautical metaphor 'righted by the mariners.' Mezger compares v. 44.

49. Cf. Il. v. 91, Hes. W. and D. 488, 626, for Διὸς ὄμβρος, Nem. ix. 38 for the kind of metaphor, and for χαλ. φον. cf. Isth. vi. 27, χάλαζαν αἵματος. For order cf. Isth. v. 18.

51. κατάβρεχε.] 'Drown,' rather than 'moisten,' 'steep.' Cf. Frag. 225 [269], μὴ σιγᾷ βρεχέσθω.

52. τά τε καὶ τά.] Cf. Isth. iii. 51, Pyth. vii. 22. mss. τά δε (and τάδε) καὶ τά.

53. Cf. Frag. 118 [105], θεὸς ὁ τὰ πάντα τεύχων.

ἐν δ' ἐρατεινῷ | μέλιτι.] 'In the sphere of lovely honey (song, cf. Ol. xi. 98, μέλιτι | εὐάνορα πόλιν καταβρέχων, and κίοναμεν supra, v. 25) honours also such as this (i.e. victories in games) love a joyous song of victory.' For ἐν cf. O. and P. p. xxxvii., Nem. i. 34. Edd. generally join ἐν ἐρ. μέλ. with καλλινικὸν χάρμα (for ἐν Mezger quotes v. 27, Ol. v. 19, Nem. xi. 17, Ol. i. 15, the last reference being apparently a slip). Nem. xi. 17, ἐν λόγοις αἰνεῖσθαι='to be praised in discussions.' In the

μέλιτι καὶ τοιαῖδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι.
μαρνάσθω τις ἔρδων

70

Ἐπ. γ'.

55 ἀμφ' ἀέθλοισιν γενεὰν Κλεονίκου
ἐκμαθών· οὔτοι τετύφλωται μακρὸς
μόχθος ἀνδρῶν· οὐδ' ὀπόσαι δαπάναι
ἐλπιδῶν ἔκνισ' ὅπιν.
αἰνέω καὶ Πυθέα ἐν γυιοδάμας

75

other two cases, as in Ol. vii. 12, Nem. iii. 79 (which last is the closest parallel to the alleged construction), this use of ἐν occurs in connection with musical instruments.

Dissen says "χάρμα ἐν μέλιτι h. e. μελιτόεν, cf. alia ap. Schaefer ad Longum, p. 404."

54. τοιαῖδε τιμαί.] Two Schol. bear witness to a reading τοιαῖδε τιμαί, which Bergk adopts.

ἔρδων.] Cf. Nem. vii. 11 note.

55. ἀμφ'.] Cf. Nem. ii. 17, vi. 14.

Κλεονίκου.] Cf. Nem. v. Intro.

56. ἐκμαθών.] We should say 'Let anyone learn well before he strives.' Cf. Thuk. i. 20 § 2 τύραννον ὄντα ἀποθανεῖν, Shilleto's note, and Dem. p. 530, χορηγὸς ὧν ἐπεπόνθειν. For τις Prof. Seymour wrongly compares Isth. vii. [viii.] 1. τετύφλωται.] 'Hath sunk into obscurity,' cf. Simonides Frag. 4, 5, ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρὺς | οὐθ' ὁ πανδαμάτωρ ἀμαυροῦσαι χρόνος.

57. ἀνδρῶν.] 'Its men,' including Lampon with his sons; cf. Isth. v. 73, 74.

58. ἐλπιδῶν.] Genitive of cause, origin, after δαπάναι, as Aristarchos (so Schol.) explained it.

ἔκνισ'.] mss. ἔκνιξ', ἔκνιξ'. The Schol. says that Aristarchos (reading ὀπί) explained ἔκνισα τῇ φωνῇ. The reading ὀπιν gives a much better sense. The frequentative

aorist is appropriate to the recurring irritation of expenses. Render 'check by frequent chafing their regard' (for games or for deities as shewn most conspicuously in devotion to games). The nom. to ἔκνισ' is the substantive clause ὅπως. δαπ. ἐλπ.

59. ἐν γυιοδάμας.] Generally taken, after Hermann, with χερσὶ, giving the most flagrant violation of usual order to be found in Pindar. The two old mss. give Φυλακίδα (αν). The Schol. took γυιοδάμας for ἀθληταῖς (so too Mommsen), a notion which may have led to the corruption of πλαγαῖς to πλαγᾶν (mss.). The alteration πλαγαῖς is Hartung's. Render, 'I declare in praise of Pytheas too (as well as of Phylakidas) that Phylakidas kept on a straight course amid crushing blows, an antagonist skilled in fight by-reason-of-his-intelligence.' For χερσὶ = 'in boxing and wrestling,' cf. Pyth. x. 23, supra, v. 9. I take this difficult and much-disputed passage to mean simply that Phylakidas never got 'wild' in his fighting, but in spite of 'punishment' persevered in his clever tactics—thanks in part at least to his elder brother Pytheas, who either trained him or practised with him. It is strange that L. and S. say that the sense of δεξιὸς is the same Nem. iii. 8 as here. There it is 'fittest,' or 'happiest,' ('best-omened');

60 Φυλακίδαν πλαγαῖς δρόμον εὐθυπορῆσαι
 χερσὶ δεξιὸν νόψ ἀντίπαλον.
 λάμβανέ οἱ στέφανον, φέρε δ' εὖμαλλον μίτραν,
 καὶ πτερόεντα νέον σύμπεμφον ὕμνον. 80

here 'dexterous.' Those who follow Hermann put a comma after *χερσὶ* and take *δεξιὸν νόψ ἀντίπαλον* together, but Mommsen (after the Schol.) puts commas before and after *χερσὶ δεξιὸν*, rendering "manibus habilem mente haud indociorem." Most edd. read *v.* 59 f. *α. κ. Π. ε. γ.* | Φυλακίδα πλαγᾶν δ. εὐθυπορῆσαι "Phylacidae plagarum cursum recta praevisse" (Dissen). Bergk conjectures *ἐν* (sive *ἐς*) γυοδαμᾶν Φυλακίδα πλαγᾶν δρόμον εὐθυπορῆσαι. So Christ, except *τοῦ* for *ἐν*. These readings are open to the grave objection that *οἱ* ought to refer to *ἀντίπαλον* and to Phylakidas.

Nothing but apparent necessity could reconcile Dissen and others to referring the two last verses of

the ode to Pytheas. The old mss. seem to shew that the scribes of Triclinius' mss. found both proper names in the accusative and altered the second to the dative, perhaps partly because my alteration of the first makes a hiatus (but of an admissible kind, see O. and P. p. xlii.), and partly because an accusative after *αἰνέω* seems so natural. Of course *Πυθέα* is a *dat. commodi*.

62. The poet bids himself (cf. *supra*, *v.* 24) take a crown (in spirit) for Phylakidas and send therewith a fresh ode.

μίτραν.] Cf. Nem. viii. 15, Ol. ix. 84. The epithet means 'of fine wool.'

63. *πτερόεντα*.] Cf. Pyth. viii. 34, Isth. i. 64, iii. 27.

ISTHμία V. [VI.]

ON THE VICTORY OF PHYLAKIDAS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

THIS Ode is in honour of the same person as the preceding ode. It was probably composed soon after the Isthmian games immediately preceding the battle of Salamis, Ol. 74. 4, B. C. 480, certainly not later than this date. It is clear that it was composed pretty soon after Nem. v. Prof. Jebb, *Journ. of Hellen. Stud.* June, 1882, p. 35, says: "In the fifth Isthmian ode, Pindar gives a most brilliant treatment to the initial episode of the very theme which occupied the east pediment of the temple at Aegina—Heracles coming to seek the aid of Telamon against Troy, when Telamon gave his guest 'a wine-cup rough with gold,' and Heracles prophesied the birth and prowess of Ajax. Here then is a case in which we can conceive that the poet's immediate theme may have occurred to his mind as he gazed on the sculptor's work in the splendid entablature of the temple; and we recall Pindar's own comparison of an opening song to the front of a stately building," Ol. VI. 3, 4. The ode was in all probability sung at a banquet in Lampôn's house. The rhythm is Dorian.

ANALYSIS.

vv.

- 1—9. Comparison of this ode and Nem. v. (composed for Phylakidas' elder brother) to the second and first libations at a banquet, and expression of hope that the third libation may be poured out to Olympian Zeus in honour of a victory gained by one of Lampôn's family at Olympia.
- 10—13. For when a man (as is the case with Lampôn) grudges no pains or expense in earning distinctions and the deity

gives him renown, he has reached the utmost limits of prosperity.

- 14—16. Lampôn prays that he may feel the satisfaction brought by such fill of success before he is visited by death or old age.
- 16—18. May Klôthô attend to his entreaties.
- 19—21. The poet is bound to celebrate the Aeakids when visiting Aegina.
- 22, 23. Broad roads carry their fame all over the world.
- 24—35. All have heard of Pêleus, Aias, and Telamôn, and of the exploits of the last as the companion of Hêrakles on his expedition against Troy and the Meropes of Kôs and Alkyoneus.
- 35—56. Hêrakles, when he went to summon Telamôn to this expedition, found him feasting; and, being invited to pour out the first libation, prayed for strength and courage for Telamôn's son. He interprets the good omen sent in answer, the appearance of an eagle, and proposes the name Aias accordingly.
- 56—58. Pindar can now say no more about the Aeakid heroes, as he is engaged to sing of the victorious brothers and their uncle.
- 58, 59. The ode shall proceed with extreme brevity, in Argive fashion.
- 60—66. Praise of the three victors just mentioned.
- 66—73. Praise of Lampôn for hospitality, moderation, prudence of speech, and patient encouragement of athletes.
- 74, 75. The poet offers the family a draught from the fountain of Dirke which was raised by Mnêmosynê hard by one of the gates of Thebes.

Στρ. α'.

Θάλλοντ' ἀνδρῶν ὥς ὅτε συμποσίῳ
δεύτερον κρατῆρα Μοισαίων μελέων

1. θάλλοντος.] Cf. Hom. δαῖτα θάλειαν, εἰλαπίνην τεθαλυίην.
ὥς ὅτε.] Cf. Ol. vi. 2.

2. δεύτερον.] For the three customary libations cf. Aesch. Ag. 237

[P. note], and the following Schol. on our passage, εὐχεται τὸν τρίτον τῶν ψδῶν κρατῆρα κερᾶσαι, νικήσαντος αὐτοῦ τὰ Ὀλύμπια· τὸν δὲ τρίτον κρατῆρα Διὸς Σωτήρος ἔλεγον, καθὰ

κίρναμεν Λάμπωνος εὐάθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ
 μὲν πρῶτον, ὦ Ζεῦ,
 τὴν ἄωτον δεξάμενοι στεφάνων,
 5 νῦν αὖτε, Ἴσθμοῦ δεσπότης,
 Νηρεΐδεσσί τε πεντήκοντα παίδων ὀπλοτάτου
 Φυλακίδα νικῶντος. εἷη δὲ τρίτον
 10 σωτήρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κατὰ
 σπένδειν μελιφθόγοις ἀοιδαῖς.

Ἄντ. α'.

10 εἰ γάρ τις ἀνθρώπων δαπάνη τε χαρεῖς

καὶ Σοφοκλῆς ἐν *Ναυπλίῳ* "Ζεὺς
 παυσίλυπε, καὶ Διὸς σωτήριον | σπον-
 δὴ τρίτον κρατήρος." τὸν μὲν γὰρ
 πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν,
 τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον
 Διὸς Σωτήρος καθὰ καὶ Αἰσχυλὸς ἐν
 Ἑπιγόνοις "λοιβὰς Διὸς μὲν πρῶτον
 ὥραλον γάμον | ἥρας τε." εἶτα "τὴν
 δευτέρην γε κράσιν ἡρώων νέμω." εἶτα
 "τρίτον Διὸς Σωτήρος ἐκταίαν λιβᾶ."
 Hence Aeschylus calls Ζεὺς "σωτήρ
 τρίτος" *Suppl.* 26, *Eum.* 729, 730
 [P.]. Pindar's first bowl of song
 was Nem. v. For the metaphor cf.
Isth. iv. 25.

Μοισαίων.] MSS. μοισέων.

3. Λάμπωνος.] Cf. *Nem.* v. In-
 trod.

μὲν.] Taken up by αὖτις v. 5, cf.
O. and *P.* p. xxxviii.

4. τὴν.] MSS. give text. Many
 edd. τὴν γ'. The particle certainly
 emphasises the pronoun, for, hav-
 ing begun by winning in games
 sacred to Zeus, they may hope for
 the third victory under the auspices
 of Zeus of Olympia. But for the
 sense γ' is not really wanted, and
 though τὴν is short, *Pyth.* i. 29,
Nem. x. 80, the form τὴν shews
 that it may be long. For this dat.,
 and δεσπότης Νηρεΐδεσσί τε, cf. *Pyth.*
 iv. 23, *Ol.* xiii. 29.

ἄωτον στεφάνων.] Cf. *Ol.* v. 1,
 ix. 19. Here the expression is not

quite superlative, 'a choice crown.'

7. εἷη.] For the accus. πορσαί-
 νοντας cf. *Ol.* i. 115, *Pyth.* ii. 96,
Nem. vii. 25, *Isth.* i. 64, *Od.* ii.
 310, xvi. 248, Aristoph. *Ach.* 1079:
 with dat. *Theognis* 1153: for sup-
 pression of pronoun cf. *Pyth.* i. 29,
 ii. 83.

τρίτον.] Sc. κρατήρα.

8. πορσαίνοντας.] Sc. ἡμᾶς, i. e.
 the poet alone or with the chorus
 included.

Ὀλυμπίῳ.] Not immediately 'of
 Olympos' but of Olympia. Of
 course Olympia was named from
 Zeus of Olympos.

κατὰ | σπένδειν.] A metrical tme-
 sis. He 'pours over Aegina' the
 wine of song (cf. *infra*, v. 21) as he
 pours (in fancy) the material wine
 on her soil. For the compound
 and construction cf. *Eur. Or.* 1239,
 δακρύοις κατασπένδω σ', 'I make a
 libation over thee (the dead Aga-
 memnon) with tears.' Secondly
 the meaning 'to honour with offer-
 ings of tears' (L. and S.) is right,
 but κατασπένδω Δία would not be
 likely to occur.

9. μελιφθόγοις.] Appropriate,
 as wine was sweetened with honey.
 For metaphor cf. *Nem.* iii. 77.

10. δαπάνη.] Cf. *Isth.* iv. 57,
 i. 42.

- καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς, 15
 σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον, ἐσχατιαῖς
 ἤδη πρὸς ὄλβου
 βάλλετ' ἄγκυραν θεότιμος ἑών.
 τοίαισιν ὄργαῖς εὐχεται 20
- 15 ἀντιάσαις αἶδαν γῆράς τε δέξασθαι πολὺν
 ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
 Κλωθῶ κασιγνήτας τε προσεννέπω ἐσπέσθαι κλυ-
 ταῖς 25
 ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.
- Ἐπ. α'.
- ὔμμε τ', ὦ χρυσάρματοι Λιακίδαι,
 20 τέθμιόν μοι φαιῖ σαφέστατον εἶναι
 τάνδ' ἐπιστεῖχοντα νᾶσον ραινέμεν εὐλογίαις. 30

11. πράσσει.] 'Achieves,' cf. Isth. iv. 8, Pyth. ii. 40, O. and P. p. xxxix.

ἀρετάς.] 'Distinctions,' cf. Nem. v. 53, Isth. i. 41. Perhaps θεοδμάτους suggested the metaphor of Isth. iv. 45.

12. σύν τέ.] 'And if at the same time,' cf. Eur. *Herc. Fur.* 785.

ολ.] *Dat. commodi.*

φυτεύει.] Cf. Pyth. iv. 69, θεόπομοι σφισιν τιμαὶ φύτευθεν, Nem. viii. 16.

ἐσχατιαῖς.] So the best ms. and Schol. Böckh *ἐσχατιάς*. Cf. Ol. iii. 43, Pyth. x. 28, Nem. iii. 21, 22, Isth. iii. 30.

13. βάλλετ'.] For βάλλεται.

14. 'Such feelings (i.e. of satisfaction) in supreme success doth Lampôn pray that he may attain ere he be visited by death or (Isth. iii. 28) hoar old age.' Disson gives for ὄργα the forced rendering "quae quis appetit." For the participle cf. Nem. viii. 38, Isth. vi. 40, Thuk. i. 20 § 2. We should make it the principal verb. For δέξασθαι cf. *Il.* xviii. 115, κῆρα δ' ἐγὼ τότε

δέχομαι ὑποπτό κεν δὴ | Ζεὺς ἐθέλη τελέσαι ἢ δ' ἀθάνατοι θεοὶ ἄλλοι.

17. ἐσπέσθαι.] MSS. σπένσθαι. Edd. after Pauwe the late Epic ἐσπεσθαι, but the aorist is better. Perhaps we should read πεισπέσθαι, cf. Pyth. iv. 133.

κλυταῖς.] 'Loud,' cf. Ol. xiv. 19, κλυτὰν ἀγγελίαν, and Isth. vi. 19.

18. ἀνδρός.] Lampôn.

Μοίρας.] For position cf. Σαλαμῖς, Isth. iv. 49.

ἐφετμαῖς.] Here 'entreaties,' 'urgent prayers,' cf. *Il.* i. 495, Θέτις δ' οὐ λήθεται ἐφετμαῖς | παιδὸς ἐοῦ. The word usually means the 'behests' of a superior.

19. ὔμμε.] Acc. after ραινέμεν.

20. τέθμιον.] 'A most clear prescription,' 'most clearly prescribed.' Cf. Ol. vii. 88, xii. 28, Nem. iv. 33, x. 33.

21. τάνδ'.] For this pronoun not implying the poet's presence cf. Pyth. ix. 91, Ol. viii. 25; but here the whole tone of the ode suggests that the poet was present.

ἐπιστεῖχοντα.] For the change of

μυρίαί δ' ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῶ
 κέλευθοι,
 καὶ πέραν Νείλοιο παγᾶν καὶ δι' Ὑπερβορέους·
 οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωστος πό-
 λης, 35
 25 ἄτις οὐ Πηλῆος ἄτει κλέος ἥρωος, εὐδαίμονος γαμβροῦ
 θεῶν,

Στρ. β'

οὐδ' ἄτις Αἰάντος Τελαμωνιάδα
 καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
 ἄγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τροίαν,
 ἥρωσι μόχθον, 40
 Λαομεδοντειᾶν ὑπὲρ ἀμπλακιᾶν
 30 ἐν ναυσὶν Ἀλκμήνας τέκος.
 εἶλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων 45

case from the dat. μοι cf. Ol. i. 10, Isth. i. 46.

βαινόμεν.] For metaphor cf. *supra* vv. 8, 9, Isth. iii. 90, Ol. xi. [x] 97, κλυτὸν ἔθνος | Λοκρῶν ἀμφέπεσον μέλιτι | εὐάνορα πόλιν καταβρέχων, Nem. i. 13.

22. τέτμηνθ'.] Much of the ancient Greek road-making consisted in cutting rock. For metaphor cf. Ol. vi. 73, Isth. iii. 19, Isth. ii. 33, Nem. vii. 50, 51, and especially Nem. vi. 47.

ἑκατόμπ. ἐν σχερῶ.] A hundred feet broad continuously.

ἐν σχερῶ.] Cf. Nem. i. 69.

23. Cf. Isth. ii. 41. This is a stronger expression, meaning beyond the furthest regions known (by name) to the Greek, south and north. The slaughter of Memnōn by Pēleides spread the fame of Pēleus to the south, perhaps there was a legend that Telamōn was with Hērakles on one or both of his journeys to the Hyperboreans (cf. Ol. iii. 13—34). But the ex-

pression does not require this particular interpretation, cf. Isth. iii. 55.

24. παλίγγλωστος.] Schol. ἀλόκοτος.

25. ἄτει.] mss. ἄτει. Schol. Vet. κατακούει.

γαμβροῦ.] Cf. Nem. v. 37.

26. ἄτις.] Sc. οὐκ ἄτει.

27. τόν.] I. e. Τελαμῶνα.

χαλκοχάρμαν.] As Telamōn was ὁπλίτης this epithet may be in apposition with τόν, not in agreement with πόλεμον.

28. Τρωῖαν.] mss. τροίαν. The phrase ἥρωσι μόχθον (in apposition with Τρωῖαν) refers to both Trojan wars.

μόχθον.] Cf. Isth. vii. 11.

29. mss. give -τιαν, -κιαν. Kayser gives the text after the Schol.

30. For the late position of the subject cf. *infra*, vv. 35, 40, Ol. xi. [x] 31, 34, O. and P. p. xxxvi.

31. Περγαμίαν.] Sc. γῆν. Cf. Eur. *Phoen.* 571, φέρ' ἣν ἔλθῃ γῆν τήνδ'...τροπαία πῶς ἀναστήσει Διί; 573, ἐλὼν πάτρην.

ἔθνεα, καὶ τὸν βουβόταν οὐρεῖ ἴσον
Φλέγραισιν εὐρῶν Ἀλκονῇ σφετέρας οὐ φείσατο
χερσὶν βαρυφθόγγιο νευρᾶς 50
Ἄντ. β'.

- 35 Ἡρακλῆς. ἀλλ' Αἰακίδαν καλέων
ἐς πλόον τοῦτον κύρησεν δαινυμένων.
τὸν μὲν ἐν ῥινῷ λέοντος στάντα κελήσατο νεκταραῖς
σπονδαῖσιν ἄρξαι 55
καρτεραίχμαν Ἀμφιτρωνιάδαν,
ἄνδωκε δ' αὐτῷ φέρτατος
40 οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,
ὁ δ' ἀνατείλαις οὐρανῷ χεῖρας ἀμάχους 60
αὔδασε τοιοῦτον ἔπος· Εἴ ποτ' ἐμᾶν, ὦ Ζεῦ πάτερ,
θυμῷ θέλων ἀρᾶν ἄκουσας,

κείνῳ.] Τελαμῶνι. For theme cf. Nem. iv. 25—30.

Μερόπων.] Men of Kōs. As Hērakles was worshipped at Kos as Alexis (Mezger), the Meropes whom he conquered may have been Egyptian or Kārian or Phoenician oppressors of Greek inhabitants.

32. βουβόταν.] So called because he had 'lifted' the cattle of Hēlios from Erythia. For the epithets with and without the article cf. O. and P. p. xxxvi. For the simile cf. Il. xii. 754, ὡρμήθη δρεῖ νιφόντι ἐοικώς (of Hektōr).

33. Φλέγραισιν.] In Thrace, cf. Nem. i. 67.

σφετέρας.] I. q. ἑάς, see L. and S. 35. καλέων.] Is this future?

36. ἐς πλόον.] To the above-mentioned voyage. The old Vatican ms. reads ἐς πλόον κήρυσσε δαινυμένων, leaving a lacuna of a spondee's length before the last word; Triclinian mss. ἐς πλόον κύρησε πάντων δαινυμένων. Mommsen from Schol. ε. π. τοῦτον κύρησεν δαινύμενον. Pauwe ε. π. κήρυξεν ἀστῶν δαινυμένων. From

the Schol. I get ε. π. τοῦτον κύρησεν δαινυμένον. The τοῦτον is natural as the account goes back to the beginning of the story of the Trojan expedition.

37. ἄρξαι.] Mezger compares for the construction with dat. Nem. ii. 25, where ἀδυμελεῖ φωνῇ is most likely, as I took it, dative of manner. The Schol. says that this scene is ἐκ τῶν μεγάλων Ἡοιῶν (see L. and S. ἡοῖος, ii.).

39, 40. φέρτατος—Τελαμών.] For order cf. O. and P. p. xxxvi.

πεφρικυῖαν.] 'Embossed,' 'rough,' cf. Verg. Aen. xii. 87, auro squallentem alboque orichalco...loricam, ib. ix. 263, aspera signis pocula. According to a Schol. Aristarchos said the metaphor was from a boar, φρίξας εὐ λοφίστην (Od. xix. 446).

41. οὐρανῷ.] Dat. terminī. Cf. O. and P. p. xxxvii.

42. τοιοῦτον.] MSS., old τοιοῦτόν τι, new τοιοῦτόν τ'. Even without a following F—ον can be long, cf. Pyth. ix. 114, Nem. i. 51, 69, vi. 60.

43. θέλων.] Cf. Ol. ii. 97, Pyth.

'Επ. β'.

νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις
 45 λίσσυνμαι παῖδα θρασὺν ἐξ Ἑριβοίας 65
 ἀνδρὶ τῷδε, Ξεῖνι, ἄμαρ μοιρίδιον τελέσαι
 τὸν μὲν ἄρρηκτον φνάν, ὥσπερ τόδε δέρμα με νῦν
 περιπλανᾶται
 θηρός, ὃν πάμπρωτον ἀέθλων κτεῖνά ποτ' ἐν Νε-
 μέᾳ 70
 θυμὸς δ' ἐπέσθω. ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεὸς
 50 ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεία δ' ἔνδον νιν ἔκνιξεν
 χάρις,

Στρ. γ'.

εἰπέν τε φωνήσας ἅτε μάντις ἀνήρ·

75

ii. 69 (mss. θέλων, some edd. ἐκῶν),
 x. 5, Nem. 84 note.

44. ὑπό.] For the unusual use
 of the preposition = 'by means of,'
 cf. Ol. v. 6, ὑπὸ βουθησίαις (ἐγέρα-
 ρεν), Pyth. v. 94, ῥανθείσαν ὑπὸ χεύ-
 μασιν, Nem. vii. 84.

46. Old Vat. ms. ἀνδρὶ τοῖδε ξεί-
 νον ἄμῳ, μ. τ. Old Medicean ms.
 ἀνδρὶ τόνδε κείνον ἄμῳ μ. τ. Trieli-
 nian mss. ἀνδρὶ τῷ δε, ξείνον ἄμῳ
 μ. τ. Hermann and Böckh follow
 these last mss. except in reading
 τῷδε for τῷ δε, interpreting 'a son
 to make my friend perfectly happy.'
 For ξ. ἄ. Rauchenstein would read
 ξεινοῖμψ, Schnitzer ξείνῳ μόν.
 Bergk ἀνδρα τόνδε ξείνον ἄμῳ μ. τ.
 I propose the text or κείνον ἡμαρ
 μοιρίδιον, comparing Pyth. iv. 255,
 καὶ ἐν ἀλλοδαπαῖς | σπέρμ' ἀρούραις
 τουτάκις ὑμετέρας ἀκτίνος ὄλβου δέ-
 ξαστο μοιρίδιον | ἄμαρ ἡ νύκτες. Cf.
 also μόρσιμος αἰών, of Epaphros'
 birth, Aesch. Suppl. 46. I think
 that ἄμαρ μοιρίδιον is the accusa-
 tive, like δεύτερον ἄμαρ, Isth. iii.
 85, and that τελέσαι is to be re-
 ferred to Ζεὺς τέλειος, who was
 usually invoked before the first
 libation, a similar use being found

in Eur. Bacchae, 100, ἔτεκεν δ' ἄνικα
 Μοῖραι τέλεσαν τανρόκερων θεόν.

47. τὸν μὲν.] 'To make him.'
 Zeugma with τελέσαι. The particle
 μὲν is to be taken with φνάν, corre-
 lative with θυμὸς δέ, v. 49, cf. Nem.
 ix. 39.

ἄρρηκτον.] 'Stout,' 'stalwart,'
 not 'invulnerable.' Pindar seems
 to have told elsewhere of Aias hav-
 ing been wrapped up in Hērakles'
 lion's skin and thereby rendered
 invulnerable, cf. Schol. Arg. ad
 Soph. Aiac.

φνάν.] For the meaning 'phy-
 sique' cf. Isth. vi. 22, cf. also φύ-
 σιν, Nem. vi. 5, Isth. iii. 67.

ὥσπερ.] For the compendious
 construction cf. Nem. ix. 41.

48. πάμπρωτον ἀέθλων.] Accu-
 sative of general agreement. Cf.
 Ol. ii. 4.

49. θυμὸς δ' ἐπέσθω.] 'And let
 his spirit correspond.' Cf. Ol. ii.
 22. Don. Others, 'let the spirit
 (of a lion) accompany (the lion's
 strength).'
 φαμένῳ.] Cf. Nem. ix. 43.

50. Observe the expressive sounds
 of this line.

ἔκνιξεν.] 'Thrilled him.'

Ἔσσεταί τοι παῖς, ὃν αἰτεῖς, ὦ Τελαμών·
καί νιν ὄρνιχος φανέντος κέκλετ' ἐπώνυμον εὐρυβίαν
 Αἶαντα, λαῶν
 ἐν πόνοις ἔκπαγλον Ἐνναλίου. 80
55 ὥς ἄρα εἰπὼν αὐτίκα
 ἔξετ'. ἐμοὶ δὲ μακρὸν πάσας ἀναγῆσασθ' ἀρετάς·
 Φυλακίδα γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
 Πυθέα τε κώμων Εὐθυμένει τε· τὸν Ἀργείων τρώ-
 πον 85
 εἰρήσεται πα' κ' ἐν βραχίστοις.

Ἄντ. γ'.

60 ἄραυτο γὰρ νίκας ἀπὸ παγκρατίου,
 τρεις ἀπ' Ἴσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
 ἀγλαοὶ παῖδες τε καὶ μάτρωσ. ἀνὰ δ' ἄγαγον ἐς φάος
 οἶαν μοῖραν ὕμνων 90
 τὰν Ψαλυχιδᾶν δὲ πάτρην Χαρίτων
 ἄρδοντι καλλίστῃ δρόσῳ,
65 τὸν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν 95
 θεοφιλῇ ναίοισι. Λάμπων δὲ μελέταν
 ἔργοις ὀπάζων Ἑσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
 υἱοῖσί τε φράζων παραινεῖ, 100

53. 'And Zeus calls (idiomatic aorist) him, by a name commemorative of the appearance of the bird, mighty Aias.' Apollodōros gives the same derivation. In *Soph. Ai.* 430—432 we have, as Prof. Jebb rightly says, a pun, not an etymology.

56. μακρόν.] Cf. *Nem.* x. 4, 19. ἀρετάς.] Instances of the worth of the folk of Aegina. This verse refers back to v. 22.

58. For these names cf. *Nem.* v. *Introd.*

τὸν Ἀργείων τρόπον.] Cf. *Aesch. Supp.* 196, 269 [P.], μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις. *Soph. Frag.* 411, μῦθος γὰρ Ἀργολιστὶ συν-

τέμνειν βραχύς. Dorians of Argolis had colonised Aegina.

59. κ'.] For κε (ᾶν) with the future cf. *Nem.* vii. 68.

61. τὰς δ'.] Cf. *Ol.* xii. 6, πόλλ' ᾄνω, τὰ δ' αὖ κάτω, *Nem.* ix. 43.

62. Cf. *Isth.* iii. 39—42. οἶαν.] Exclamatory, cf. *Ol.* ix. 89, 93.

64. For metaphor cf. *Nem.* viii. 40.

65. ὀρθώσαντες.] Cf. *Pyth.* iv. 60, *Isth.* i. 46.

67. *Hes. W. and D.* 409, οὐ γὰρ ἐτῷσιοεργὸς ἀνὴρ πίμπλησι καλὴν, | οὐδ' ἀναβαλλόμενος μελέτη δέ τε ἔργον ὀφέλλει. Pindar of course means athletic exercises by ἔργοις.

Ἐπ. γ'.

ξυνὸν ἄστει κόσμον ἐὼ προσάγων.
 70 καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
 μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων
 γλῶσσα δ' οὐκ ἔξω φρενῶν· φαίης κέ νιν ἀνδράσιν
 ἀεθληταῖσιν ἔμμεν 105
 Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
 πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
 75 χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν
 Κάδμου πύλαις. 110

69. ξυνόν.] Cf. Ol. vii. 21, xi. [x.] 11.

70. εὐεργεσίαις.] Dat. of cause. Cf. Ol. vi. 90.

71. For the repetition of a word with μὲν—δὲ cf. Isth. iii. 8. For sentiment cf. Hes. *W. and D.* 692. μέτρα φυλάσσεσθαι, κείρος δ' ἐπὶ πᾶσιν ἄριστος.

72. οὐκ ἔξω φρενῶν.] 'Does not go beyond the bounds of wisdom.' Schol. οὐ προπετῶς φθέγγεται. Mezerger, 'does not say one thing and mean another.'

φαίης, κ.τ.λ.] MSS. φαίης κέ νιν ἀνδρ' (ἀνδρα) ἐν ἀθληταῖσιν. Heyne, Hermann, Böckh, φ. κ. ν. ἀνδράσιν ἀθ. Mommsen, φ. κ. Μένανδρον ἐν ἀεθλ., after the Triclinian gloss, τὸν ἀλείπτειν Μένανδρον εἶναι ἑξοχόν, which is a wrong interpretation drawn from Nem. viii. 48. Bergk gives the text. So the Schol. εἰποι δ' ἂν τις αὐτὸν τὸν Λάμπωνα, εἶναι τοιοῦτον ἄνδρα ἐν τοῖς ἀθληταῖς, οἶον, κ.τ.λ. The Schol., however, needlessly regards Lampôn as a trainer.

73. Ναξίαν.] The Schol. says that the best whetstones were those of Naxos in Krète.

χαλκοδάμαντ'.] For this termination in the feminine gender cf. ἀνδροδάμαντ' Ἐριφύλαν Nem. ix. 16, ποταμίᾳ Ἀκράγαντι Pyth. vi. 6.

74. πίσω.] I will offer them as my ξείνιον a draught. For the future referring to the time of recitation cf. Ol. xi. [x.] 79, 84, Pyth. ix. 89. The causal forms πίσω, ἐνέπιε (Frag. 88 [77]) are referred to the late *πισκω* by lexicographers. For the double accusative cf. *ποτίζω*.

σφε.] The Psalychidae. For Pindar's house near the fountain of Dirke cf. O. and P. pp. xv, xvi.

75. χρυσοπέπλου.] Our phrase 'golden memories' recommends this epithet to us, but very likely it recalled some celebrated picture or piece of sculpture in Pindar's time.

εὐτειχέσιν.] 'Of the well-built walls.'

ISTHMIA VI. [VII.]

ON THE VICTORY OF STREPSIADAS OF THEBES IN THE PANKRATION.



INTRODUCTION.

STREPSIADAS, a Theban, nephew of Strepsiadâs son of Diodotos, probably gained the victory celebrated in this ode at the Isthmian festival of Ol. 81. 2, April, B.C. 456, soon after the disastrous defeat of the Thebans by the Athenians at Oenophyta, which threw the government of Thebes into the hands of the democratic party. In this battle Strepsiadâs the elder, maternal uncle of the victor, had fallen (*vv.* 24—36).

The rhythm is Lydian with Aeolian measures.

ANALYSIS.

vv.

- 1—15. Thêbâ is asked in which of the ancient glories of Thebes she feels most delight.
- 16—21. But as men forget what is not immortalized in verse, the poet bids the chorus celebrate in song Strepsiadâs.
- 21—23. For he has won the prize in the pankration at Isthmos, and is richly endowed by nature and made illustrious by minstrelsy,
- 24—36. And has given delight to his namesake and maternal uncle, who had recently died fighting like a hero for his country.
- 37—39. The poet was bitterly grieved at the defeat and the deaths of his countrymen, but now Poseidôn offers him calm after the storm.

- 39—42. A prayer that divine envy may not disturb his tranquil enjoyment of whatever pleasure presents itself as he awaits age and death.
 42, 43. For all must die alike, but are unequal in fortune.
 43—47. If a mortal be ambitious, he is too puny to mount to Olympus.
 47, 48. Sweets unjustly enjoyed are in the issue most bitter.
 49—51. Invocation to Apollo to grant Strepsiadās victory at the Pythian games.

Στρ. α'.

Τίνοι τῶν πάρος, ὦ μάκαιρα Θήβα,
 καλῶν ἐπιχωρίων μάλιστα θυμὸν τεδὼν
 εὐφρανας; ἦ ῥα χαλκοκρότου πάρεδρον
 Δαμάτερος ἀνίκ' εὐρυχαίταν

5 ἄντειλας Διόνυσσον, ἣ χρυσῷ μεσονύκτιον νύφοντα
 δεξαμένα τὸν φέρτατον θεῶν,

5

'Αντ. α'.

ὁπότ' Ἀμφιτρύωνος ἐν θυρέτροις

σταθεῖς ἄλοχον μετῆλθεν Ἡρακλείους γοναῖς; 10

2. καλῶν ἐπιχωρίων.] 'Local glories;' the phrase is used in a rather different sense, *Pyth.* v. 108.

3. ἦ ῥα.] Cf. *Pyth.* ix. 37, xi. 38. χαλκοκρότου.] An epithet of Rhea transferred to Dēmêtêr, 'worshipped with clash of bronze,' i.e. of cymbals or ἡχεία.

πάρεδρον.] The connection between Dionysos and Dēmêtêr, wine and corn, is natural: *Ter. Eûn.* 4. 5. 6, *sine Cerere et Libero friget Venus*. They are represented together on several antique gems. Mariette, *Traité des pierres gravées*, ii. p. 1, Pl. xxxii.

5. χρυσῷ νύφοντα.] 'Snowing gold at midnight.' For the dative cf. *Isth.* iv. 50, Nikophôn (Athēnaeos, vi. p. 269 E), νιφέτω μὲν ἀλφίτοις | ψακαζέτω δ' ὄρτοισιν, ὕετω

δ' ἔτνει. For the adverbial use of adjective cf. *Ol.* xiv. 11, xiii. 17. L. and S., regardless of order, join μεσ. δεξαμένα, but as the legends of Zeus and showers of gold at Argos and Rhodes (*Ol.* vii. 34, Philostr. *Imag.* 2. 27, 'Ροδίοις δὲ λέγεται χρυσὸς ἐξ οὐρανοῦ βεῦσαι καὶ διαπλῆσαι σφῶν τὰς οἰκίας καὶ στενωποὺς νεφέλην ἐς αὐτοὺς ῥέξαντος τοῦ Διός) very likely rested at least partly on a shower of meteors, μεσονύκτιον is quite appropriately attached to νύφοντα. It seems as if one of these stories attached to πολυχρύσοι, ἀγλααὶ Θῆβαι.

7. γοναῖς.] Cf. *Nem.* x. 17. Dative of purpose; Schol. *Vet. ἐπὶ ταῖς* H. γ. Cf. *Isth.* vii. 27. Dissen compares however *Nem.* x. 69, ἐφορμαθεῖς ἀκοντι θοῶ.

ἡ ὅτ' ἀμφὶ Τειρεσία πυκιναῖσι βουλαῖς;
 ἡ ὅτ' ἀμφ' Ἰόλαον ἱππόμητιν;
 10 ἡ Σπαρτῶν ἀκαμαντολογχᾶν; ἡ ὅτε καρτερᾶς Ἀδρα-
 στον ἐξ ἀλαλᾶς ἀμπέμφας ὀρφανὸν 15
 Ἐπ. α'.

μυρίων ἐτάρων ἐς Ἀργος ἵππιον;
 ἡ Δωρίδ' ἀποικίαν οὐνεκεν ὀρθῶ
 ἔστασας ἐπὶ σφυρῶ
 Λακεδαιμονίων, ἔλον δ' Ἀμύκλας 20
 15 Αἰγείδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;
 ἀλλὰ παλαιὰ γὰρ
 εὔδει χάρις, ἀμνάμονες δὲ βροτοί,

Στρ. β'.

ὅ τι μὴ σοφίας ἄωτον ἄκρον 25
 κλυταῖς ἐπέων ῥοαῖσιν ἐξίκεται ζυγέν,

8. Edd., after Heyne, needlessly read *πυκναῖς Τειρεσίας*, but by taking *ι* as *υ* (the accent going back in pronunciation to the preceding syllable) we can keep to the mss. In this line and the next *ἡ ὅτ'* scans as one long syllable; Mommsen reads *ἡ* for *ἡέ* in both places. For *ἀμφὶ βουλαῖς*, *ἀμφ'* Ἰόλαον, 'concerning,' after *εὐφρανὰς θυμὸν τεδν* mentally supplied from above, cf. O. and P. p. xxxvii. The construction of *ἀμφὶ* with two different cases but the same sense in consecutive lines is remarkable.

10. Σπαρτῶν.] The warriors who sprung from the *σπονν* teeth of the dragon slain by Kadmos. The five survivors of their internecine fight (Ov. *Met.* iii. 126) helped Kadmos to found Thebes and founded five Theban families. The gen. is causal, cf. *Madv.* § 61 b, Rem. 1.

ἀλαλᾶς.] Cf. *Nem.* iii. 60, where in the note read a comma after Pyth. i. 72.

12. For the theme cf. Pyth. v.

64—76, Pyth. i. 65. For the order *Δωρίδ' ἀποικίαν... Λακεδαιμονίων* cf. *Isth.* iii. 36, Pyth. iv. 214—216.

12, 13. ὀρθῶ... ἐπὶ σφυρῶ.] Cf. *Hor. Ep.* ii. 1. 176, *securus cadat an recto stet fabula talo*, where Orelli quotes *Pers.* 5. 104, *recto vivere talo*, *Eur. Helen.* 1449, ὀρθῶ βῆναι ποδί. Cf. also *Ol.* xiii. 72, ἀνὰ δ' ἐπαλτ' ὀρθῶ ποδί. *Kallim. in Dian.* 128, τῶν δ' οὐδὲν ἐπὶ σφυρὸν ὀρθὸν ἀνέστη.

15. μαντεύμασι.] Causal dative.

16. ἀλλὰ... γάρ.] 'But, since...' *κῶμας* ἔπειτεν, 'then, this being the case, celebrate, &c.' The *ἀλλὰ* dismisses the topic of the ancient glories of Thebes somewhat sadly, still they are not dead but only asleep, cf. *Isth.* iii. 41.

17. ἀμνάμονες.] A hit at the Lacedaemonians for not helping Thebes before Oenophyta.

18. σοφίας.] 'Poetry.'

ἄωτον.] Cf. *Isth.* i. 51.

19. κλυταῖς.] 'Sounding'? Cf. *Ol.* xiv. 19, *Isth.* v. 17.

20 κώμαζ' ἔπειτεν ἄδυμελεῖ σὺν ὕμνῳ
καὶ Στρεψιάδᾳ· φέρει γὰρ Ἴσθμοῖ
νίκαν παγκρατίου· σθένει τ' ἔκπαγλος ἰδεῖν τε μορφά-
εις, ἄγει τ' ἀρετὰν οὐκ αἰσχιον φνᾶς. 30

'Αντ. β'.

φλέγεται δ' ἰοβοστρύχοισι Μοῖσαις,
μάτρωϊ θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,
25 χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμιξε, 35
τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.

ἴστω γὰρ σαφές, ὅστις ἐν ταῦτα νεφέλα χάλαζαν
αἵματος πρὸ φίλας πάτρας ἀμύνεται, 40

'Επ. β'.

λοιγὸν [ἀμύνων] ἐναντίῳ στρατῷ,
ἀστῶν γενεᾷ μέγιστον κλέος αὔξων
30 ζῶν τ' ἀπὸ καὶ θανόν.

ροαῖσιν] Dat. of means with ἐξί-
κηται, of remote object with ζυγέιν.

ζυγέιν.] Cf. Isth. iii. 3. The
metaphor is here of a tree planted
by the water side, only slightly
different from that of Nem. viii.
40. Edd. placed a full stop after
this word.

20. κώμαζ'.] 'Revel in the kō-
mos.'

21. Στρεψιάδᾳ.] Dat. commodi,
cf. Nem. ii. 24.

φέρει.] 'He is winner of,' cf.
Nem. iii. 18.

22. νίκαν παγκρατίου.] Cf. Isth.
iv. 19, ἀρετὰ παγκρατίου.

σθένει, κ.τ.λ.] Cf. Nem. iii. 19,
Ol. viii. 19, ix. 94 for sentiment;
also Isth. v. 47—49.

ἀγει ἀρετάν.] 'He holds virtue to
be as fair a possession as fair phy-
sique' (Isth. v. 47). For ἄγει cf.
Soph. Ant. 34, τὸ πρᾶγμ' ἄγειν |
οὐχ ὡς παρ' οὐδέν. Dissen renders
ἀγει, 'habet'...veluti merces, opes,
Od. i. 184.

αἰσχιον.] Predicative, as is usual
with this construction. For such

an accusative which Cookesley says
does not occur cf. Madv. § 1 δ,
Rem. 3, χρησιμώτερον νομίζουσι χρή-
ματα ἢ ἀδελφοῖς (Xen. Memor. 2. 3.
1). Dissen does not take the neu-
ter adjective as predicative, though
Matthiae, to whom he refers, gives
no parallel case. Mommsen reads
αἰσχίω.

23. φλέγεται.] Cf. Ol. ix. 22,
Isth. iii. 61.

δ'.] 'Accordingly,' cf. Isth. iii. 90.
ἰοβοστρύχοισι.] So Schmid, mss.
δ' ἰοπλοκάμοισι against scansion,
Mommsen δὲ Φιοπλόκοισι. Cf. Ol.
vi. 30.

24. κωνόν.] Cf. Pyth. v. 96, vi.
15. 'Of interest to him.'

θάλος.] 'Wreath,' but used with
reference to vv. 18, 19.

25. An inversion of the use of
μίσγω found Ol. i. 22.

26. ἀντίκειται.] 'Is the meed'
in return for their life.

27. For metaphor cf. Isth. iv.
49, Simonidēs, Frag. 89, 106.

28. ἀμύν.] Thierach, ἀντα φέρων.
30. ζῶν.] Participle.

τὸ δέ, Διοδότοιο παῖ, μαχατὰν
αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἑκτορα 45
Ἀμφιάρηόν τε,
εὐανθέ' ἀπέπνευσας ἀλικίαν

Στρ. γ'.

35 προμάχων ἀν' ὄμιλον, ἔνθ' ἄριστοι 50
ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.
ἔτλαν δὲ πένθος οὐ φατόν' ἀλλὰ νῦν μοι
Γαῖόχοος εὐδίαν ὅπασσεν
ἐκ χειμῶνος. αἰέσομαι χαίταν στεφάνοισιν ἀρμόζων.
ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος 55
'Αντ. γ'.

40 ὃ τι τερπνὸν ἐφάμερον διώκων
ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον

ἀπὸ...θανόν.] Tmesis.

31. Strepsiadās, the uncle of the victor.

32. αἰνέων.] *'Aemulatus,'* Dissen. Meleagros was brother to Hērakles' wife Deianeira, and is thus connected with Theban legends. Hektōr was said to be buried in Thebes by the fountain Oedipodia, Paus. ix. 18. Aristot. (Pseudepigraph. Bergk 46 [41]), "Ἑκτορι τόνδε μέγαν Βοιώτιοι ἄνδρες ἔτευξαν | τύμβον ὑπὲρ γαίης, σῆμ' ἐπιγυγρομένοις. These two heroes fell fighting for their country like Strepsiadās, the victor's uncle. The allusion to Amphiarāos is less special, but not open to reasonable objection. Bergk's violent alteration to ἀν' Ἀμφιδάρεϊον involving alterations of the two corresponding verses is quite unwarrantable. If Strepsiadās fell near Amphiarāos' shrine, that would quite account for the mention of the hero.

34. ἀλικίαν.] 'His manhood's prime in its full blossom.' Cf. Simonidēs, Frag. 114 [61], ἀφ' ἡμερτῆν ἔπνεεν ἡλικίην.

36. ἔσχον πολέμοιο νεῖκος.] Homeric, cf. *Il.* xiv. 57, xiii. 271.

ἐλπίσιν.] For the sense cf. Nem. i. 32.

38. For metaphor cf. *Isth.* iii. 35.

40. ἐφάμερον.] Not 'short-lived,' *L.* and *S.*, but *in diem*. Cf. Eur. *Cycl.* 336, φαγεῖν τοῦφ' ἡμέραν.

διώκων.] For the (to us) inversion of participle and verb cf. *Isth.* iv. 56, v. 15. For sentiment cf. *Pyth.* viii. 92, ἐν δ' ὀλίγῳ βροτῶν | τὸ τερπνὸν ἀσζέται. οὕτω δὲ καὶ πινεῖ χαμαί, | ἀποτρόπῳ γνώμα σεσεισμένον. Cookesley quotes, *Ille potens sui | laetusque deget cui licet in diem | dixisse uixi.* Hor. *Od.* iii. 29, 41.

41. The poet himself was about sixty-six at the assumed date of this ode, but the prayer is of general application. Here ἔκαλος seems to mean "in unambitious ease," i.e. holding aloof from party strife. He seems to warn his oligarchical hearers not to aim at supremacy in the state, but to rest content in the assurance that democratic

αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες·
 δαίμων δ' αἴσος· τὰ μακρὰ δ' εἴ τις
 παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἔδραν·
 ὃ τοι πτερόεις ἔρριψε Πάγασος

60

'Επ. γ'.

45 δεσπότην ἐθέλοντ' ἐς οὐρανοῦ σταθμούς

65

ἐλθεῖν μεθ' ὁμάγυριν Βελλεροφόνταν

Ζηνός. τὸ δὲ πὰρ δίκαν

γλυκὺ πικροτάτα μένει τελευτά.

ἄμμι δ', ὦ χρυσέα κόμη θάλλων, πόρε, Λοξία, 70

50 τεαῖσιν ἀμίλλαισιν

εὐανθέα καὶ Πυθόϊ στέφανον.

licence, τὸ πὰρ δίκαν γλυκὺ, will be punished in good time.

44. παπταίνει.] Cf. Ol. i. 114, Isth. vii. 13.

βραχὺς.] 'Too puny to,' cf. Nem. x. 19 for construction, and for sentiment Pyth. x. 27, ὁ χάλκεος οὐρανὸς οὐ ποτ' ἀμβατὸς αὐτοῖς.

ὃ τοι.] mss. ὅτι (so Böckh, "quandoquidem"). Schol. ὁ γὰρ δῆ.

45. Medic. mss. ἐθέλοντες οὐρανοῦς σταθμούς.

47. Ζηνός.] For order cf. O.

and P. p. xxxvi, Isth. iv. 19, 20, 43, 44, v. 28, 30, *ib.* 39, 40, vii. 28, 29, *ib.* 49, 50.

49. χρυσέα.] Lit. "with luxuriant golden hair." The Pythian games fell about four months after the first Isthmian games in an Olympiad.

51. εὐανθέα.] Cf. *supra*, v. 34. καί.] 'Even.'

Πυθόϊ.] So Choeroboskos (Bekker, *Anec.*, Tom. iii. p. 1202). Perhaps αἰδοῖ should be read *Il.* x. 238.

ISTHMIA VII. [VIII.]

ON THE VICTORY OF KLEANDROS OF AEGINA IN THE PANKRATION.

INTRODUCTION.

KLEANDROS, son of Telesarchos of Aegina, had been victorious as a pankratiast at Nemea and at the Isthmos. There is much difficulty in determining the date. Mezger would place it between the battles of Salamis and Plataea, but the ode is clearly Isthmian, and as Salamis was fought after the Isthmian games of B.C. 480, Ol. 74. 4, I do not see that this is possible. Most authorities give the *Nemean* games next after the battle of Plataea, which would be in the year B.C. 477 according to Unger, according to Böckh in the supposed 'Winter Nemea,' six months after the battle and siege of Thebes. The first Isthmia of Ol. 75 fell in April B.C. 478 (not long after the date of the supposed winter Nemea), when Melissos of Thebes was victor in the pankration. I infer that the ode was composed for the Isthmian festival of B.C. 478, Kleandros' victory having been gained at one of the three consecutive Isthmian festivals immediately preceding the Battle of Salamis (April, B.C. 484, 482, 480), Phylakidas being the successful pankratiast on the other two of these three occasions (cf. Isth. v. Introd.). As this ode was a commission for the celebration at a fixed date of a victory gained two or more years before, it was probably composed before Isth. III, i.e. before April, B.C. 478, as might be gathered from the less cheerful tone of Isth. VII. compared with Isth. III.

The vocabulary, which presents an unusual proportion of exclusively epic words, and the somewhat tame effect produced by frequent demonstrative pronouns at the beginnings of clauses bear evidence to the painful effort made by the poet in rousing himself

from his troubles to compose a triumphal strain. The ode was recited in or before the *πρόθυρον* of Telesarchos' house. The rhythm is Aeolo-Lydian.

ANALYSIS.

vn.

- 1—13. The poet rouses himself and the chorus from grief, of which the worst is over, to requite Kleandros for his victory with an ode of triumph.
- 13, 14. It is always best to attend to the immediate future.
- 14, 15. Fate is treacherous and makes the current of life turn and shift.
- 15, 16. But if liberty remain even such troubles as those of Thebes admit of healing.
It is a manly duty to cherish bright hopes, and it is a duty for a Theban born and bred to offer a choice song to Aegina.
- 17—23. Because she and Thêbâ are sisters, beloved of Zeus, who made the latter queen of Thebes, while the former bore to him Aeakos.
- 23, 24. He settled disputes even for immortals.
- 24, 25. His descendants are distinguished for bravery and wisdom.
- 26—47. [Myth] Consequently when Zeus and Poseidôn were rivals with respect to Thetis, who was destined to bear a son mightier than his sire, Themis persuaded them to agree to her marriage with Peleus.
- 47, 48. Of Achilles' youthful prowess accordingly poets have sung.
- 49—58. The exploits and glorious death of Achilles are mentioned.
- 59, 60. By mourning for Achilles the immortals showed their approval of celebrating worthy men in song after their death.
- 61. This is right now also,
- 61—63. And the car of the Muse hastens on to raise a memorial of song in honour of Nikokles.
- 63, 64. Honour him for his Isthmian victory in the boxing match;
- 64, 65. Since he had already defeated his neighbours.

65. His cousin Kleandros does him credit.
 65—67. Let his compeers weave wreaths of myrtle in honour of Kleandros;
 67, 68. Since he has won at Megusa and Epidauros.
 69, 70. He has made it easy for a worthy man to praise him, by winning distinctions in his youth.

Στρ. α'.

Κλεάνδρῳ τις ἀλικία τε λύτρου

εὐδοξον, ὦ νέοι, καμάτων

πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον ἰὼν ἀνε-
 γειρέτω

κῶμον, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέα 5

1. *τις*.] The indefinite pronoun with the active is often found in Greek where we should use a passive, while in other cases it occasionally refers to a definite person or persons, sometimes with deliberate vagueness, sometimes with solemn mysteriousness, sometimes with sinister or pathetic effect. Cf. *Nem.* viii. 50, where it means the poet, while here it means the chorus, ὦ νέοι, v. 2, also being addressed to the chorus. Matthiae, §§ 487, 511, quotes *Soph. Ai.* 245, ὦρα *τιν'* (us) ἤδη κἀρα καλύμμασι κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι, *ib.* 1138, τοῦτ' εἰς ἀνίαν τοῦπος ἐρχεται *τινι* (thee). *Aristoph. Ran.* 552, 554. Cookesley's 'every one' (*Dissen omnes*) is not wrong, as an explanation, if we limit it to 'of you, the chorus,' as *infra* v. 65, ἀλίκων *τις* = 'every one of his equals in age;' in *Il.* xvii. 227, it means 'every one of you my allies.' Professor Seymour, for "'some one,' 'many a one,'" compares *Il.* ii. 382, where however μέν *τις*...δέ *τις* seem to mean 'some of you, others of you' (*Dissen* refers to this place to support 'Pron. *τις* usitatum in hortationibus ubi omnes intelliguntur'). Cookesley (after *Dissen*) cites for 'every one' *Herod.* viii.

109, where Matthiae's alternative 'let the houses be rebuilt' is better, for Themistokles cannot have meant literally 'every one' to build and sow. He also cites *Il.* xxi. 126, where 'many a one,' not 'every one,' is meant. In rendering into English, our own indefinite pronouns should generally be used in such cases, as our idiom somewhat resembles the Greek.

ἀλικία *τε*.] Generally taken as a hendiadys (cf. *Hor. Od.* iii. 4. 43. *Mezger's* three quotations from *Pindar*, *inf.* vv. 46, 55, *Nem.* viii. 46, are quite irrelevant); but from v. 67, I infer that the poet bids the chorus raise the kōmos-song for Kleandros and his youthful companions in the kōmos (cf. *Pyth.* ii. 74).

λύτρου καμάτων.] Cf. *Pyth.* v. 99, τὸ καλλίνικον λυτήριον δαπανᾷ μέλος χάριεν, *Ol.* vii. 77, τόθι λύτρου συμφορᾶς οἰκτρὰς γλυκύ, *Isth.* iv. 25, ἀντὶ πόνων.

3. παρὰ πρόθυρον.] Cf. *Nem.* i. 19.

4. ἄποινα.] Accusative of general agreement, cf. *Isth.* iii. 7, *infra* v. 63.

Νεμέα.] Dative for locative, cf. *Nem.* x. 35, *Isth.* iv. 18.

5 ἀέθλων ὅτι κράτος ἐξεῦρε. τῷ καὶ ἐγώ, καί περ ἀχνύ-
 μενος θυμόν, αἰτέομαι χρυσέαν καλέσαι 10
 Μοῖσαν. ἐκ μεγάλων δὲ πευθέων λυθέντες
 μήτ' ἐν ὀρφανίᾳ πέσωμεν στεφάνων, 15
 μήτε κάδεα θεράπευε' πανσάμενοι δ' ἀπράκτων κακῶν
 γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·
 ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς 20
 10 τὸν Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός,
 Στρ. β'.
 ἀτόλματον Ἑλλάδι μόχθον. ἀλλ' ἐ-
 μοὶ δεῖμα μὲν παροιχόμενον

5. ἀέθλων κράτος.] 'Victory in games,' cf. Isth. iv. 19, vi. 22. τῷ.] Cf. *infra* v. 65; 'wherefore.'

ἀχνύμενος.] Grieving over the troubles of Thebes (see *Introd.*) and in particular for the death of Nikokles, cf. *infra* vv. 61—63.

αἰτέομαι.] For the pass. of persons cf. Aesch. *Choeph.* 471 and Paley's note. This use of the simple verb is almost confined to the participles.

χρυσέαν.] Cf. Isth. ii. 26.

Μοῖσαν καλ.] Cf. Nem. iii. 1.

μεγάλων.] Cf. *καρτερᾶν*, v. 13. They are still in grief and anxiety which can only be thrown off by an effort, but the worst is over.

6. ἐν.] Cf. *Pyth.* i. 74.

στεφάνων.] 'Festive garlands,' i.e. festivity and song, cf. *infra* v. 67, Eur. *Herc. Fur.* 676, μὴ ζῶην μετ' ἄμουσας, αἰεὶ δ' ἐν στεφάνοισιν εἶην.

7. ἀπράκτων καλῶν.] MSS. ἀ-πρηκ. 'From bootless, idle, sorrow.' Cf. *Il.* xxiv. 522, ἀλγεα δ' ἐμπεης | ἐν θυμῷ κατακείσθαι ἔασομεν, ἀχνύμενοί περ' | οὐ γάρ τις πρῆξις πέλεται κρυεοῖτο γόοιο, also *ib.* v. 550.

8. δαμωσόμεθα.] 'We will delight the city folk with.' Cf.

Aristoph. *Pax*, 797, ascribed by a Schol. to Stesichoros' *Oresteia*, τοιάδε χρή Χαρίτων δημώματα καλ-λικάμων τὸν σοφὸν ποιητὴν ἱμνεῖν, the words τὸν σοφὸν ποιητὴν being of course Aristophanes'. This Schol. interprets δαμώματα δὲ τὰ δημοσία ῥάδμενα. The Grammarians seem to ascribe the sense δημοκοπεῖν, παίζειν to Plato. Cf. Dobson on Plato, *Tim.* p. 161 (ii. i. 317). Perhaps δῆμωμα is rather a 'popular song,' 'popular phrase,' than 'a jest' or 'popular pastime.'

καὶ μετὰ πόνον.] 'Though after a painful effort.'

10. τὸν.] MSS. τε, Böckh γε, Mommsen καὶ, Bergk ἄτε. I propose τὸν which is corrupted *infra* v. 65.

For theme cf. *Ol.* i. 54—58, Bergk, *Anacreontea*, 22 [20], ἡ Ταντάλου ποτ' ἔστη | λίθος Φρυγῶν ἐν δ' ὅχθαις.

παρά...ἐτρ.] Tmesis.

ἄμμι.] *Dat. commodi.*

11. Ἑλλάδι μόχθον.] Cf. Isth. v. 28.

ἀλλ' ἐμοί:] So MSS. Böckh ἀλλά μοί, Bergk ἀλλ' ἐμ' οὐ with *καρτερᾶν* μεριμνᾶν.

12. δεῖμα...παροιχόμενον.] MSS. δ. μ. παροιχομένων. Mezger δειμά-

- καρτερὰν ἔπαυσε μερίμναν' τὸ δὲ πρὸ ποδὸς ἄρειον
 αἰεὶ *σκοπεῖν* 25
- χρῆμα πᾶν. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέματαί,
 15 ἐλίσσων βίου πόρον' ἱατὰ δ' ἐστὶ βροτοῖς σύν γ'
 ἐλευθερία 30
- καὶ τά. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν
 χρὴ δ' ἐν ἐπταπύλοισι Θήβαις τραφέντα 35
- Αἰγίνα χαρίτων ἄωτον προνέμειν,
 πατὴρ οὐνεκα δίδυμαι γένοντο θύγατρ' Ἀσωπίδων
 ὀπλόταται, Ζηνὶ τε ἄδον βασιλεῖ. 40
- ὃ τὰν μὲν παρὰ καλλιρόφ
 20 Δίρκα φιλαρμάτου πόλιος ᾤκισσεν ἀγεμόνα'

των παροιχομένων with θεός for suppressed subject. Mommsen χάσμα μὲν παροιχομένων suggested by the Schol. ἐμοὶ δὲ τῶν φθασάντων κακῶν τὸν τε φόβον καὶ τὴν μερίμναν αἰ νῦν τῆς νίκης εὐφροσύνην ἔλυσαν. For the construction of the text, 'the passing by of the terror,' cf. Ol. ix. 103 note, Pyth. xi. 22, 23, Thuk. i. 100 *fin.* οἷς πολέμον ἦν τὸ χωρίον αἰ' Ἐννέα ὁδοὶ κτιζόμενον, also Nem. vi. 2, ix. 6.

13. The mss. give no infinitive verb. The Scholl. give σκοπεῖν καὶ εὖ διατιθέναι and προβλέπειν and ἀντέχεσθαι. Thiersch, Böckh give σποπεῖν: Bergk now reads ὁρᾶν before αἰε. For the infinitive cf. Ol. vii. 25. For τὸ πρὸ ποδός cf. Pyth. iii. 60, x. 61, τῶν δ' ἕκαστος ὁρούει, | τυχῶν κεν ἀρπαλέαν σχέθαι φροντίδα τὰν παρ ποδός | τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι, and for sentiment Ol. xii. 7.

14. χρῆμα πᾶν.] Here πᾶν = 'in every case,' cf. Nem. v. 16. Bergk reads χρῆμα. πανδόλιας.

αἰών.] Cf. Isth. iii. 18. For sentiment cf. Nem. xi. 43.

ἐπ'...κρέματαί.] Tmesis. Cf. Simonidēs Frag. 39 [54], ἀνθρώπων

δλίγον μὲν κάρτος, ἄπρακτοι δὲ μεληδόνες, αἰὼν δὲ παύρῳ πόνος ἀμφὶ πόνῳ ὁ δ' ἄφυκτος ὁμῶς ἐπικρέματαί θάνατος. Archiloch. Frag. 53 [45], μηδ' ὁ Ταντάλου λίθος τῆσδ' ὑπὲρ νῆσον κρεμάσθω.

15. ἐλίσσων.] Cf. Isth. iii. 18. βίου πόρον.] For metaphor cf. Ol. ii. 33. Some mss. give βιότου, cf. Isth. iii. 23.

σύν γ' ἐλευθερία.] 'So freedom but remain.'

καὶ τά.] 'Even such a fate as ours.' Cf. Od. v. 259, ὁ δ' εὖ τεχνήσατο καὶ τά (Prof. Seymour).

χρῆ.] Cf. Isth. iii. 7, 8.

16. χαρίτων.] Cf. Isth. iii. 8, Frag. 53. 2, 'songs.'

προνέμειν.] 'To give lavishly.' 'For that from her sire were born maidens twain, youngest of Asōpos' daughters.' For the daughters of Asōpos cf. Ol. vi. 84.

19. δ.] Masc. demonstrative, cf. vv. 23, 49. Paley however takes it to be for δι' ὃ.

τάν.] Thēbā.

20. φιλαρμ.] Cf. Frag. 83 [73]. 5. ἀγεμόνα.] Only here used in the feminine gender. 'As tutelary deity.'

Στρ. γ'.

σὲ δ' ἐς νᾶσον Οἶνοπίαν ἐνεγκῶν

* κοιμᾶτο, δῖον ἔνθα τέκες

45

Αἰακὸν βαρύσφαράγῳ πατρὶ κεδνότατον ἐπιχθονίων
ὃ καὶ

δαιμόνεσσι δίκας ἐπείραινε· τοῦ μὲν ἀντίθεοι

50

25 ἀρίστευον νιέες νιέων τ' ἀρητίφιλοι παῖδες ἀνορέα

χάλκεον στονόνετ' ἀμφέπειν ὄμαδον

55

σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.

ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,

Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισας, Ποσειδᾶν,

γάμφ,

60

ἄλοχον εὐειδέα θέλων ἐκάτερος

εἶν ἐμμεν· ἔρως γὰρ ἔχεν.

30 ἀλλ' οὐ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πρα-

πίδες,

65

Στρ. δ'.

ἐπεὶ θεσφάτων ἐπάκουσαν· εἶπε δ'

εὐβουλος ἐν μέσοισι Θέμις,

21. σέ.] Aegina.

Οἶνοπίαν.] A variation of Οἰνώνη, Nem. viii. 7, the old name of Aegina. Cf. *On. Met.* vii. 472, latere inde sinistro | Oenopiam Minos petit Aeacideia regna; | Oenopiam ueteres appellauere; sed ipse | Aeacus Aeginam genitricis nomine dixit.

ἐνεγκῶν.] Bergk φέρων ἐκοιμᾶτο, Kayser ε. κοιμάσσε, Hermann ἐνεκε κοιμᾶ τε. The dative after κοιμᾶτο is supplied from σέ. See L. and S.

25. ἀρίστευον.] Cf. *Il.* xi. 746, ἀριστεύεσκε μάχεσθαι.

χάλκεον.] Defines while στονόνετα is descriptive, cf. στονόεις σιδάρος *Soph. Tr.* 887; πλαγά, *Aesch. Pers.* 1053.

ἐγένοντο.] 'Proved themselves,' cf. *Nem.* iii. 71, *Pyth.* ii. 72.

27. ἔρισας.] mss. and Momm-

sen, Schol. and Edd. ἔρισαν, taking Ποσειδᾶν as nominative.

γάμφ.] 'With a view to wedlock,' Dative of purpose, cf. *Isth.* vi. 7.

28. θέλων.] So mss. Böckh εὐειδέ' ἐθέλων, but cf. *Ol.* ii. 97, *Isth.* v. 43.

29. εἶν.] Taken with ἀλοχον εὐειδέα. For order cf. *O.* and *P.* p. xxxvi.

ἔχεν.] mss. εἶχεν, ἔλεν. For suppression of object cf. *Pyth.* ii. 17.

30. εὐνάν.] Cf. *Ol.* vii. 6. The word is probably allied to our *wont*, Ger. *Gewohnheit*, *wohnen*.

31. ἐπάκουσαν.] Böckh after Medicean mss. ἤκουσαν. Schol. τῶν μεμοιραμένων κατήκουσαν. Bergk ἐσυνῆκαν, Kayser θαύματ' αἶον ἐν-
νεπεν δέ—. Text, Tricl. mss.

εἶπε δ'.] So mss. Böckh εἶπεν.

εἵνεκεν πεπρωμένον ἦν, φέρτερον γόνον ἄνακτα πατρὸς
 τεκεῖν 70
 ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
 35 διώξει χερὶ τριόδοντός τ' ἄμαιμακέτου, Διὶ γε μισγο-
 μέναν 75
 ἦ Διὸς παρ' ἀδελφεοῖσιν. ἀλλὰ τὰ μὲν
 παύσατε· βροτέων δὲ λεχέων τυχοῖσα
 υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ, 80
 χεῖρας Ἄρεϊ τ' ἐναλίγκιον στεροπαῖσιν τ' ἀκμὰν ποδῶν.
 τὸ μὲν ἐμόν, Πηλεί γάμου θεόμορον 85
 ὀπάσσαι γέρας Λιακίδα,
 40 ὅντ' εὖσεβέστατον φάτις Ἴωλκοῦ τράφειν πεδίου·
 Στρ. ε΄.
 ἰόντων δ' ἐς ἄφθιτον ἄντρον εὐθὺς
 Χείρωνος αὐτίκ' ἀγγελίαι· 90
 μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δις ἐγγυαλιζέτω

33. mss. give text, the last syllable of γόνον being long (cf. Pyth. ix. 114, Nem. i. 51, 69, vi. 60). Edd. have altered variously. If I altered I should read παῖδα for γόνον, as the supposed hiatus before (F) ἄνακτα might cause alteration.

εἵνεκεν.] Equivalent to οἰθύνεκα like ούνεκα = 'that.' Don. would read ούνεκεν. Prôteus repeats this prophecy to Thetis, Ov. Met. xi. 221. Ammōnios, s. v. ούνεκα, says that Kallimachos wrongly used εἵνεκα = ὅτι.

34. ποντίαν θεόν.] Thetis.

35. Διὶ γε.] mss. omit γε. Διὶ is one long syllable. Edd. Ζηνί.

μισγομένην.] 'If united.' The particle ἄν (κε), added by Bergk, is not wanted in the apodosis, as the consequence is certain. For the theme cf. Apoll. Rhod. iv. 797. Aesch. Prom. Vinc. 786, 7 (Paley's notes), 941. Bergk reads Διὶ δαμαζομένην. By zeugma μισγομένην is taken as ἐναζομένην with Διὸς παρ'

ἀδελφεοῖσι.

τὰ μὲν.] 'This prospect,' or 'this rivalry.' Note the transition to *oratio recta*.

37. Note the chiasmus.

mss. ἀρεῖ χεῖρας (χέρας) ἐναλ.

38. τὸ μὲν ἐμόν.] 'It is my counsel.'

θεόμορον.] mss. θεάμοιρον | ὀπάσαι. There is here almost a case of hypallage; cf. O. and P. p. xxxv, Nem. iii. 38, Pyth. iv. 255, ὑμετέρας ἀκτίνος ὄλβου.

40. φάτις.] Böckh gives the text. mss. φασιν (φάσι) Ἴωλκοῦ. Bergk φρασιν and τράφειν.

For Pélous cf. Nem. iii. 33, iv. 50—68.

42. ἀγγελίαι.] Abstract for concrete.

αὐτίκ'.] 'At once,' εὐθὺς goes with ἐς, 'straight to.'

43. νεικέων πέταλα.] 'Let not ... put into our hands votes about quarrels.' In Athens sometimes, and at Syrakuse, the letters indicat-

ἄμμιν' ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἐρατὸν
 45 λῦοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας. ὥς φάτο Κρονί-
 δαις 95

ἐννέποισα θεά· τοὶ δ' ἐπὶ γλεφάροις
 νεῦσαν ἀθανάτοισιν' ἐπέων δὲ καρπὸς 100
 οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν
 καὶ γάμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν
 σοφῶν 105

στόματ' ἀπείρουσιν ἀρετὰν Ἀχιλλέος·
 ὃ καὶ Μῦσιον ἀμπελόεν
 50 αἶμαξε Τηλέφου μέλανι ῥαίνων φόνῳ πεδίου, 110
 Στρ. 5'.

γεφύρωσέ τ' Ἀτρεΐδαισι νόστον,
 Ἑλέναν τ' ἐλύσατο, Τρωϊάς
 ἵνας ἐκταμὼν δορί, ταί μιν ῥύοντό ποτε μάχας ἐναριμ-
 βρότου
 ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν 115

ing ballot-votes were scratched on
 olive-leaves. See L. and S. s. νν.
 πεταλισμός, ἐκφυλλοφόρῳ.

44. διχομηνίδεσσιν.] Cf. Eur.
 Iph. in Aul. 716, 717, τίνι δ' ἐν
 ἡμέρᾳ γαμεῖ; | ὅταν σελήνης εὐτυχῆς
 ἔλθῃ κύκλος. For the plur. Disson
 compares νύκτες Pyth. iv. 256.
 Perhaps the plural covers the six-
 teenth day of the month, which is
 ἀνδρογόνος ἀγαθή, Hes. W. and D.
 783.

45. λῦοι.] For the active, which
 generally refers to the bridegroom,
 cf. Eur. Alc. 177.

ἐπί.] Tmesis, ἐπίνευσαν.
 καρπός.] Cf. Aesch. Sept. c.
 Theb. 614 [P.], εἰ καρπὸς ἔσται θε-
 σφότατοι Λοξίου, Eum. 684.

46. ξύν.] mss. ξυναλέγειν. Text
 Böckh. Cf. Soph. Oed. Col. 1752.

47. καὶ γάμον.] Explains the
 cognate acc. ξύν'.

καί.] 'And accordingly' (Mezger).
 Bergk reads ἀνακτας. αἰνέαν τ'.

ἔδειξαν.] Plural with distributive
 neuter plural. Old mss. νέ' ἀνέδ.
 Triclin. νέαν ἐδ. Text Schmidt.
 σοφῶν.] 'Poets.' For the theme
 cf. Nem. iii. 43—58.

49. δ.] Cf. supra vv. 19, 50. Cf.
 Isth. iv. 41 for the subject.

51. The metaphor is perhaps
 suggested by the famous bridges of
 the Persians. It occurs again in
 Polybius i. 10, εἶναι Καρχηδονίους
 οἰοῦναι γεφυρώσαι τὴν εἰς Ἰταλίαν αὐ-
 τοῦ διάβασιν.

53. ἵνας.] Cf. Lat. nervi, Plato,
 Rep. 411 b, ἐκτέμνειν ὥσπερ τὰ νεῦρα
 ἐκ τῆς ψυχῆς.

ῥύοντο.] 'Hindered,' cf. v. 1,
 Nem. ix. 23.

54. κορύσσοντα.] In the active
 this verb seems to mean 'to be at
 the head of,' 'to make a head (crest)
 of,' see references given by L. and
 S.

Μέμνονός τε βίαν.] For Memnōn
 cf. Isth. iv. 40, Nem. iii. 63, Ol. ii.

55 ὑπέρθυμον Ἑκτορά τ' ἄλλους τ' ἀριστεάς· οἷς δῶμα
Φερσεφόνας 120

μᾶνύων Ἀχιλεὺς, οὗρος Λιακιδᾶν,

Αἴγιαν σφετέραν τε ῥίζαν πρόφαινεν.

τὸν μὲν οὐδὲ θανόντ' αἰοδαὶ ἔλιπον, 125

ἀλλὰ οἱ παρά τε πυρὰν τάφον θ' Ἑλικώνιαι παρθέναι
στάν, ἐπὶ θρήνόν τε πολύφαμον ἔχεαν.

ἔδοξ' ἄρα καὶ ἀθανάτοις, 130

60 ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.

Στρ. ζ.

τὸ καὶ νῦν φέρει λόγον, ἔσσυταί τε

Μοισαῖον ἄρμα Νικοκλέος

μῆμα πυγμαχοῦ κελαδήσαι. γεραίρετέ μιν, ὃς Ἴσθ-
μιον ἂν νάπος 135

Δωρίων ἔλαχεν σελίνων' ἐπεὶ περικτίνας

65 ἐνίκασε δὴ ποτε καὶ κείνος ἄνδρας ἀφύκτῳ χερὶ κλο-
νέων. 140

83. For the formula cf. Ol. i. 88, Pyth. xi. 61, Isth. iv. 33.

55. οὗρος.] See L. and S. s. v. (B). σφετέραν τε.] Not a case of hendiadys (Prof. Seymour), but = 'and his stock,' the Achæan Aeakids. For the metaphor cf. Ol. ii. 46. For the idea cf. Isth. iv. 43.

56. μὲν...ἀλλά.] Cf. O. and P. p. xxxvii, Isth. iii. 25, 34, iv. 46, 51. The hiatus in this line is of an unusual character, cf. O. and P. p. xlii.

57. Cf. Od. xxiv. 58—64.

ol.] Rather *dat. commodi* than possessive dative (O. and P. p. xxxvii, Nem. x. 29, Isth. iv. 43).

58. ἐπὶ...ἔχεαν.] Tmesis.

60. διδόμεν.] Cf. Pyth. iv. 67, for sentiment cf. Isth. iii. 7.

61. φέρει λόγον.] 'Is reasonable.' But Pyth. viii. 38, λόγον φέρεis, 'thou earnest the praise.'

62. Cf. Isth. ii. 2, Ol. vi. 22—27.

63. μῆμα.] Acc. of general agreement, cf. Pyth. i. 58, κελαδήσαι ποινὰν τεθρίππων, also Isth. iii. 7. κελαδήσαι.] For inf. cf. Madv. § 148 a Rem.

γεραίρετέ μιν.] Old mss. γεραίρεται μιν, new γεραίρει τέ μιν.

ἂν νάπος.] Hermann from old mss. ἀναπο. New mss. ἂν πέδον. Cf. Isth. iii. 11 for the idea.

64. Δωρ. σελ.] Cf. Isth. ii. 15.

64. περικτίνας.] Cf. Nem. xi. 19.

65. καὶ κείνος.] MSS. κάκεινος. So in Ol. ii. 99, perhaps read with Mommsen and Bergk καὶ κείνος (old mss. καὶ κείνος, κάκεινος) for ἐκείνος new mss., Edd.

τὸν μὲν...γενεά.] Old mss. against scansion τὸ μὲν...γενεδν. For sentiment cf. Pyth. viii. 36, Isth. iii. 14.

κριτοῦ.] 'Distinguished.' Cf. Pyth. iv. 50, Nem. vii. 7.

τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
 πατραδελφεοῦ· ἀλίκων τῷ τις ἄβρὸν 145
 ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
 μυρσίνας στέφανον. ἐπεὶ νιν Ἀλκαθόου τ' ἀγῶν σὺν
 τύχῃ
 ἐν Ἐπιδαύρῳ τε πρὶν ἔδεκτο νεότας· 150
 τὸν αἰνεῖν ἀγαθῷ παρέχει
 70 ἦβαν γὰρ οὐκ ἄπειρον ὑπὸ χειρὶ καλῶν δάμασεν.

66. Κλεάνδρῳ.] *Dat. Commodi*
 'in honour of.'
 ἀλίκων τῷ τις.] Cf. *supra*, v. 1
 and for τῷ v. 5.

67. μυρσίνας.] Cf. *Isth.* iii. 87.
 The revellers in the κόμος were to
 wear wreaths of myrtle.

Ἀλκαθόου.] The games at Me-
 gara held in celebration of the
 death of Alkathoos son of Pelops.
 σὺν τύχῃ.] 'With prosperous is-
 sue.' Cf. *Nem.* vii. 11, x. 25.

68. mss. ἐν Ἐ. τε νεότας πρὶν
 ἔδεκτο. Hermann. ἐν Ἐ. τε ν. δέκετο
 πρὶν. The text is Bergk's and also
 mine.

69. παρέχει.] Cf. *Eur. El.* 1080,
 καίτοι καλῶς γε σωφρονεῖν παρεῖχέ
 σοι [Mezger]. Cf. also *Herod.* i.
 9, iii. 142. 'It is easy,' 'oppor-
 tunity presents itself.' Note that it
 requires ἀρετὰ to appreciate and
 duly celebrate ἀρετά.

70. 'For he did not make his
 youth a thrall to obscurity for lack
 of essaying noble deeds.' Strictly
 ὑπὸ χειρὶ goes with ἄπειρον 'having
 no experience (through keeping
 close) in a nook (hole)—of noble
 deeds.' For the general meaning
 cf. *Isth.* iii. 48. The order is
 strained.

I.

ΙΣΘΜΙΟΝΙΚΑΙ.

1. [4.] *

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς
 Αἴγινα· σὺν θεῶν δέ νιν αἶσα
 Ὕλλου τε καὶ Αἰγίμιου Δωριεὺς ἐλθὼν στρατὸς
 ἐκτίσματο· τῶν μὲν ὑπὸ στάθμα νέμονται
 5 οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἶοι δ'
 ἀρετὰν
 δελφίνες ἐν πόντῳ, ταμίαι τε σοφοὶ
 Μοισᾶν ἀγωνίων τ' ἀέθλων.

1A. = B⁴ 2.

ὁ δὲ θέλων τε καὶ δυνάμενος ἀβρὰ πάσχειν
 τὰν Ἀγαμήδει τε Τροφονίῳ Ἐκαταβόλου συμβουλίαν
 λαβών.

1. Given in the Medicean family of mss., apparently the exordium of Isth. viii [ix].

1. 2. αἶσα.] Cf. Nem. vi. 49.

1. 3, 4. Cf. Pyth. i. 61—65.

1. 5. Cf. Ol. viii. 20—30, Pyth. viii. 21—27.

1. 6. δελφίνες.] For their speed cf. Pyth. ii. 50, 51, Nem. vi. 66, Frag. 219 [258].

ταμίαι.] Cf. Nem. vi. 27.

1. 7. ἀέθλων.] 'Prizes.'

1 A. Schol. Lucian. *Dial. Mort.*

III. Edited from Vatican ms. (Pal. 73) by E. Rhode, *Philologus*, xxxv. 199. The Schol. ascribes the above fragment to one of Pindar's Isthmian (ms. ICOMIONIKΩN) odes in honour of the Rhodian boxer Kasmylos (cf. Simonides, *Epig.* 154 [212], Εἰπὼν τίς, τίς ἐσσί, τίς πατρίδος, τί δ' ἐνίκης; | Κασμύλος, Ἐυαγόρου, Πύθια πύξ, Ῥόδιος.

1 A. 1. ἀβρὰ πάσχειν.] Cf. Solon, 24 [5], 4.

1 A. 2. Cf. Frag. 31 [26].

2. [1.] = B⁴ 5.

Αἰολίδαν δὲ Σίσυφον κέλονται
 φῖ παιδὶ τηλέφαντον ὄρσαι γέρας
 ἀποφθιμένῳ Μελικέρτῃ.

3. [2.] = B⁴ 7.

ὅστις δὴ τρόπος ἐξεκύλισέ νιν.

4. [3.] = B⁴ 8.

Eustath. *Od.* μ'. 1715, 63, ὅτι δοκεῖ τὸ τοιοῦτον κατὰ γένος εἰρῆσθαι οὐδέτερον, ὡς ἐμφαίνει Πίνδαρος ἐν Ἴσθμιονίκαις εἰπὼν τρία κράτα ἦτοι κράατα.

5. = B⁴ 9.

Serv. *Virg. Georg.* i. 31, "Generum vero pro marito positum multi accipiunt,...nam et Pindarus ἐν τοῖς Ἴσθμίοις γαμβρὸς ἀντὶ τοῦ νυμφίου dixit."

II.

Τ Μ Ν Ο Ι.

Υ Μ Ν Ο Σ Α Θ Η Β Α Ι Ο Ι Σ.

6. 7. [5. 6.] = B⁴ 29. 30.

6. Ἴσμηνὸν ἢ χρυσάλακατον Μελίαν,

2. The Isthmian games were originally founded as the funeral games of Melikertes. This fragment is preserved as τὸ ἐν Ἴσθμιονίκαις Πινδάρου by Apollōnios Dyskolos, *de Synt.* ii. 21, p. 156, where he explains that φῖ is not τῷ Σισύφῳ, for Pindar calls Melikertes Ἀθαμαντιάδαν (Bergk 4, Frag. 6), but τῷ αὐτῆς, i.e. Ἰνούς. So the

Introductory Schol. to the Isthmians says χορεύουσαι τολῶν ποτὲ αἱ Νηρείδες ἐφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν ἐς τιμὴν τοῦ Μελικέρτου ἄγειν τὰ Ἴσθμια.

3. Apollōn. Dyskol. *de Pron.* p. 368 A, as an instance of νιν plural. *ms.* ἐξεκυλίσθη.

6. Lucian. *Demosth. Encom.* c. 19; also (*vv.* 1—5 ἢ τάν-) Plutarch.

ἡ Κάδμου, ἡ σπαρτῶν ἱερὸν γένος ἀνδρῶν,
 ἡ τὰν κυνάμπυκα Θήβαν,
 ἡ τὸ πάντολμον σθένος Ἑρακλέος,
 5 ἡ τὰν Διωνύσου πολυγαθέα τιμάν,
 ἡ γάμον λευκωλένου Ἀρμονίας ὑμνήσομεν...;

* * *

7. Πρῶτον μὲν εὐβουλον Θέμιν οὐρανίαν
 χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγὰν
 Μοῖραι ποτὲ κλίμακα σεμνὰν
 ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδὸν
 5 σωτήρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν
 ἃ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθείας
 "Ωρας.

* 8. [7.] = B⁴ 31.

Aristid. II. 142, Πίνδαρος δὲ τοσαύτην ὑπερβολὴν ἐποιήσατο, ὥστε ἐν Διὸς γάμῳ καὶ τοὺς θεοὺς αὐτοὺς φησὶν ἐρομένους τοῦ Διὸς, εἴ του δέοιντο, αἰτῆσαι ποιήσασθαι τινὰς αὐτῷ θεοῦς, οἵτινες τὰ μεγάλα ταῦτ' ἔργα καὶ πᾶσάν γε δὴ τὴν ἐκείνου κατασκευὴν κατακομῇσουσι λόγοις καὶ μουσικῇ. Cf. Choric. Gaz. p. 305 ed.

de Glor. Athen. c. 14, where is the story of Korinna having criticised Pindar's sparing use of myths, whereupon he composed this hymn δειξαμένου δὲ τῇ Κορίνῃ γελάσασα ἐκείνῃ τῇ χειρὶ δεῖν ἔφη σπείρειν ἀλλὰ μὴ δῶν τῷ θυλάκῳ· τῷ γὰρ ὄντι συγκεράσας καὶ συμφορήσας πανσπερμίαν τινὰ μύθων ὁ Πίνδαρος εἰς τὸ μέλος ἐξέχεεν.

The Schol. on Nem. x. 1 tells us by implication that it was composed for the Thebans, and the Schol. Lucian. l.c. that this was the beginning of Pindar's *Hymns* (as collected and published).

6. 1. Μελαῖν.] Cf. Pyth. xi. 4. For Μελαί, a kind of nymphs, cf. Hes. *Theog.* 187. For the style, cf.

the opening of Isth. vii.

7. Clem. Alexandr. *Str.* vi. 731. Böckh saw the identity of rhythm with Frag. 6, and made slight emendations accordingly.

7. 2. χρυσ. ἵππ.] Cf. Ol. i. 41, viii. 51, of Poseidōn's horses.

Μοῖραι.] Hēsiod, *Theog.* 991 ff. makes the Moirae daughters of Zeus and Themis.

7. 3. κλίμακα.] Cf. Ol. ii. 70, where Κρόνου τύρσιν seems to answer to κλ., Διὸς ὁδὸν το λιπαρὰν καθ' ὁδόν, the 'milky way,' cf. *On Met.* i. 168—170.

7. 5. ἔμμεν.] For inf. cf. Isth. vii. 63, Frag. 53, 10.

7. 6. ἀλαθ. "Ωρ.] Cf. Ol. xiii. 6, Ol. xi. 53.

Boisson., ἐποίησε Πίνδαρος καὶ θεοὺς ὀκνοῦντας ὑμνῆσαι τὰς τοῦ Διὸς εἰς ἀνθρώπους φιλοτιμίας.

9. [8.] = B⁴ 32.

..... * Τοῦ θεοῦ
ἄκουσε Κάδμος μουσικὰν ὀρθὰν ἐπιδεικνυμένου*.

10. [133.] = B⁴ 33.

* * Ἀνακτα τὸν * πάντων ὑπερβάλλοντα χρόνον μακά-
ρων.

* 11A. [9.] = B⁴ 34.

Ὅς καὶ τυπεῖς ἀγνώφῃ πελέκει τέκετο ξανθὰν Ἀθάναν.

* 11B. [10.] = B⁴ 35.

Κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἀναξ.

ΕΙΣ ΑΜΜΩΝΑ.

12. [11.] = B⁴ 36.

Ἄμμων Ὀλύμπου δέσποτα.

ΕΙΣ ΠΕΡΣΕΦΟΝΗΝ.

13. [12.] = B⁴ 37.

Πότνια θεσμοφόρε χρυσάνιον.....

9. Altered by Böckh from Aristides, π. 383, ἀλλ' ὅτι κὰν τοῖς ὕμνοις διεξιὼν περὶ τῶν ἐν ἅπαντι τῷ χρόνῳ συμβαινόντων παθημάτων τοῖς ἀνθρώποις καὶ τῆς μεταβολῆς τὸν Κάδμον φησὶν (Πίνδαρος) ἀκοῦσαι τοῦ Ἀπόλλωνος μουσικὰν ὀρθὰν ἐπιδεικνυμένου. Plutarch. *de Pyth. Orac.* c. 6. Cf. Pyth. III. 90.
10. Plutarch. *Quaest. Platon.* VIII. 4.

* Ἀνακτα τὸν.] mss. ἀνα τῶν. Text Hermann.

11 A. Hephaestíōn, 91. An example of the *Pindaricus versus*

not especially ascribed to Pindar, 11 v. *Id.* An example of the *Iambeleugis*, given just after a verse of Pindar.

12. Schol. Pyth. IX. 89. Cf. Pyth. IV. 16. Pausanias, IX. 16, tells us that Pindar dedicated a statue by Kalamis for a temple of this god at Thebes, and that a hymn to Ammōn sent by the poet to his Libyan temple was there preserved in Pausanias' time on a three-sided stélē. Cf. Frag. 36.

13. *Vit. Pind.* Cod. Vrat. A, (O. and P. p. xii. lines 8, 9), where

ΕΙΣ ΤΥΧΗΝ.

* 14. [16.] = B⁴ 38.

Ἐν ἔργμασι δὲ νικᾷ τύχα,
οὐ σθένος.

15. 16. 17. [14. 15. 13.] = B⁴ 39. 40. 41.

Pausan. iv. 30. 6, ἦισε δὲ καὶ ὕστερον Πίνδαρος ἄλλα τε ἐς τὴν Τύχην, καὶ δὴ καὶ φερέπολιν ἀνεκάλεσεν αὐτήν. Plut. *de fort. Rom.* c. 10, τὴν δὲ Τίχην καὶ οἱ μετ' ἐκείνον ἐθαύμασαν βασιλεῖς ὡς πρωτόπολιν καὶ τιθηνὸν καὶ φερέπολιν τῆς Ῥώμης ἀληθῶς κατὰ Πίνδαρον. *Ibid.* c. 4, οὐ μὲν γὰρ ἀπευθῆς (Τύχη) κατὰ Πίνδαρον, οὐδὲ δίδυμον στρέφουσα πηδάλιον.—Pausan. vii. 26. 8, ἐγὼ μὲν οὖν Πινδάρου τά τε ἄλλα πείθομαι τῇ ᾧ δῆ, καὶ Μοιρῶν τε εἶναι μίαν τὴν Τύχην καὶ ὑπὲρ τὰς ἀδελφάς τι ἰσχύειν.

18. [171.] = B⁴ 42.

... Ἄλλοτρίοισιν μὴ προφαίνειν, τίς φέρεται

μόχθος ἄμμιν τοῦτό γέ τοι ἐρέω·

καλῶν μὲν ὧν μοῖραν τε τερπνῶν ἐς μέσον χρῆ παντὶ

λαῶ

δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόςδοτος ἅτα

5 προστύχῃ, ταύταν σκότει κρύπτειν ἔοικεν.

* 19. [173.] = B⁴ 43.

ᾧ τέκνον,

ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον

προσφέρων πάσαις πολίεσσιν ὁμίλει τῷ παρῶντι δ'

ἐπαινήσας ἐκὼν

ἄλλοτ' ἄλλοῖα φρόνει.

the hymn is said to be to Dēmêtêr. Pausanias, ix. 23. 2, says that Pindar calls "Αἰδης χρυσήμιος in a hymn to Persephonê.

14. Aristid. ii. 334. Cf. Isth. iii. 49—53.

14—17. Cf. Ol. xii. 2.

18. Stobaeos, *Flor.* cix. 1. For sentiment cf. P. iii. 83.

19. Athênæos, xii. 513 c.

19. 2. ποντίου θηρός.] I.e. Πονλύποδος. Amphiarâos is advising

20. [23.] = B⁴ 44.

Lactant. ad Stat. *Theb.* II. 85, "Ogygii Thebani ab Ogyge rege aut amne. Sic Pindarus in *Somniis* (Cod. Gud. Frising. Cassell. *Somniis*, Boeckh *Hymnis*)?"

21. 22. [20. 21.] = B⁴ 45. 46.

Antiattic. in Bekk. An. I. 80. 8, ἀρχαιέστερον. Πίνδαρος Ὕμνοις.—Gramm. *Ibid.* 339, ἄγριος ἔλαιος, ἣν οἱ πολλοὶ ἀγρίελαιον καλοῦσιν, ἔστι παρὰ Πινδάρῳ ἐν Ὕμνοις.

23. [18.] = B⁴ 47.

Et. M. 821. 59, Πίνδαρος δὲ ἐν Ὕμνοις ἐρίφων μεθομήρεον, οἶον ὁμοῦ καὶ μετ' αὐτῶν πορευόμενον.

24. [17.] = B⁴ 48.

Aristid. II. 168, οὐκοῦν πρὶν τίνα τῶν ἀντιπάλων ἐλεῖν, ἵνα τῶν φίλων θηρεύσας ἄγεις, καὶ πέπονθας ταυτὸν τῷ Πινδάρου Πηλεῖ, ὃς τῆς τε θήρας διήμαρτε καὶ τὸν Εὐρυτίωνα φίλτατον ὄντα ἑαντῷ προσδιέφθειρεν. Cf. Schol. III. 463, ἐν Ὕμνοις μέμνηται Πίνδαρος, ὅτι τὸν Εὐρυτίωνα, τὸν τοῦ Ἰρου τοῦ Ἀκτορος παῖδα, ἵνα ὄντα τῶν Ἀργοναυτῶν, συνθηρεύοντα ἄκων ἀπέκτεινε Πηλεὺς.

Amphilochos, cf. Athénæos, VII. p. 317 A, πολυπόδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἦρως, | τοῖσιν ἐφαρμόζου τῶν κεν καὶ δῆμον ἵκηαι.

20. The quotation is quite unintelligible. Perhaps, as Böckh

and others suggest, it begins with Ὀγυγίους δ' ἔδρεν and ends with ἐς αἰνύ.

The letters in five versions run thus:

Text opite	TwCDeeyPeNoπo	NNHTHCTANe	CCiπy
Cod. Gud. opite	IwCΔ EEyPaNω	NNHTHEΦa.—NE	CCiπI
Cod. Frising. opite	iwC EEyPE—NONONH—THFΦa.—Ne		CCyNy
Cod. Cassell. opite	IwCa EETPENy	NNNtHΦaNE	CCiπI
Cod. Mon. opire	IwCD eeypenoro	nnHtHeΦaHe.—	CCiNHy

[The ranging is mine to exhibit the correspondences and differences as clearly as possible. All the versions have a space after the 5th letter. The other ms. spaces are indicated by—.]

25. [19.] = B⁴ 49.

Schol. Pind. Pyth. iv. 388, ταύτην δὲ (Φρίξου μητρυνιάν) ὁ μὲν Πίνδαρος ἐν Ὑμνοῖς Δημοδίκην φησίν, Ἰππίας δὲ Γοργώπιν, Σοφοκλῆς δὲ ἐν Ἀθάμαντι Νεφέλην, Φερεκύδης Θεμιστώ.

26. [22.] = B⁴ 50.

Quintil. viii. 6. 71, "Exquisitam vero figuram huius rei (hyperboles crescentis) deprehendisse apud principem Lyricorum Pindarum videor in libro, quem inscripsit Ὑμνους. Is namque Herculis impetum adversus Meropas, qui in insula Co dicuntur habitasse, non igni nec ventis nec mari, sed fulmini dicit similem fuisse, ut illa minora, hoc par esset."

27. 28. = B⁴ 51.

Strabo vii. T. ii. p. 91 ed. Kramer, οὐκ ὀκνοῦσι δέ τινες καὶ τὸ μέχρι τοῦ Μυρτώου πελάγους ἅπαν καλεῖν Ἑλλήσποντον, εἴπερ, ὥς φησιν ἐν τοῖς Ὑμνοῖς Πίνδαρος, οἱ μεθ' Ἡρακλέους ἐκ Τροίας πλέοντες διὰ παρθένιον Ἑλλας πορθμόν, ἐπεὶ τῷ Μυρτῷ συνῆψαν, εἰς Κῶν ἐπαλινδρόμησαν Ζεφύρου ἀντιπνεύσαντος.

Schol. Aristoph. *Plut.* 9, καὶ τὰ μὲν περὶ τοῦ Πυθίου τρίποδος διαφόρως ἱστορούμενα ἐν τοῖς τοῦ Πινδάρου ὕμνοις εὐκαίρως ὑμῖν διείληπται.

III.

ΠΑΙΑΝΕΣ.

ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΥΘΙΟΝ.

29. [24.] = B⁴ 52.

Ἀμφιπόλοισι μαρνάμενον μοιριᾶν περὶ τιμᾶν ἀπο-
λωλέναι.

29. Schol. Nem. vii. 94. From a paeân composed for Delphi. The words refer to Neoptolemos.

30. [25.] = B⁴ 53.

Χρύσiai δ' ἐξ ὑπερώου
ᾄειδον Κηληδόνες.

* 31. [26.] = B⁴ 3.

Plut. *Consol. ad Apoll.* c. 14, καὶ περὶ Ἀγαμήδους δὲ καὶ Τροφωνίου φησὶ Πίνδαρος, τὸν νεῶν τὸν ἐν Δελφοῖς οἰκοδομήσαντας αἰτεῖν παρὰ τοῦ Ἀπόλλωνος μισθόν, τὸν δ' αὐτοῖς ἐπαγγείλασθαι εἰς ἐβδόμην ἡμέραν ἀποδώσειν, ἐν τοσούτῳ δ' εὐωχεῖσθαι παρακελεύσασθαι, τοὺς δὲ ποιήσαντας τὸ προσταχθέν, τῇ ἐβδόμῃ νυκτὶ κατακοιμηθέντας τελευτῆσαι. λέγεται δὲ καὶ αὐτῷ τῷ Πινδάρῳ ἐπισκῆψαντι τοῖς παρὰ τῶν Βοιωτῶν πεμφθεῖσιν εἰς θεοῦ πυθέσθαι, τί ἄριστόν ἐστιν ἀνθρώποις, ἀποκρίνασθαι τὴν πρόμαντιν, ὅτι οὐδ' αὐτὸς ἄγνοεῖ, εἴ γε τὰ γραφέντα περὶ Τροφωνίου καὶ Ἀγαμήδους ἐκείνου ἐστίν. εἰ δὲ καὶ πειραθῆναι βούλεται, μετ' οὐ πολὺ ἔσεσθαι αὐτῷ πρόδηλον· καὶ οὕτω πυθόμενον τὸν Πίνδαρον συλλογίζεσθαι τὰ πρὸς τὸν θάνατον, διελθόντος δ' ὀλίγου χρόνου τελευτῆσαι.

* 32. [27.] = B⁴ 54.

Pausan. x. 16. 2, τὸν δὲ ὑπὸ Δελφῶν καλούμενον ὀμφαλὸν λίθου πεποιημένον λευκοῦ, τοῦτο εἶναι τὸ ἐν μέσῳ τῆς πάσης αὐτοῖ λέγουσιν οἱ Δελφοί, καὶ ἐν ᾧ δὴ τινι Πίνδαρος ὁμολογοῦντά σφισιν ἐποίησεν. Cf. Strabo, ix. 419, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλόν, προσπλάσαντες καὶ μῦθον, ὃν φησι Πίνδαρος, ὅτι συμπέσοιεν ἐνταῦθα οἱ αἰετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διός, ὁ μὲν ἀπὸ τῆς δύσεως, ὁ δ' ἀπὸ τῆς ἀνατολῆς.

30. Pausan. x. 5. 12. The κηληδόνες (Athen. vii. 290 E, Pausan. κηλήμονες) were like the Sirens. From Galen. T. xviii. A, p. 519, Bergk gets ἐξὑπερθ' αἰετοῦ for ἐξ ὑπερώου. Golden figures representing these females were suspended under the roof of the third temple at Delphi [Don.].

31. Bergk now considers that this passage refers to the Isthmian to which the Frag. I A belonged.

32. The golden eagles and omphalos are represented on a statēr of Kyzikos, *Brit. Mus. Educ. Series of coins*, Period II. no. 12. Cf. Pyth. iv. 4.

* 33. [28.] = B⁴ 55.

Schol. Aeschyl. *Eum.* 3, Πίνδαρός φησι πρὸς βίαν κρατῆσαι Πυθούς τὸν Ἀπόλλωνα, διὸ καὶ ταρταρῶσαι ἐξήτει αὐτὸν ἡ Γῆ.

34. = B⁴ 56.

Himer. III. 1, χαῖρε φίλον φάος χαρίεντι μειδιῶν προσώπῳ· μέλος γάρ τι λαβὼν ἐκ τῆς λύρας εἰς τὴν σὴν ἐπιδημίαν προσάσομαι, ἡδέως μὲν ἂν πείσας καὶ αὐτοὺς τοὺς λόγους λύραν μοι γενέσθαι καὶ ποιήσιν, ἵνα τι κατὰ σοῦ νεανιεύσωμαι, ὁποῖος Σιμωνίδης ἢ Πίνδαρος κατὰ Διονύσου καὶ Ἀπόλλωνος. Cf. *ib.* XIII. 7, τὰ δὲ σὰ νῦν δέον καὶ αὐτῷ τῷ Μουσηγέτῃ εἰκάζεσθαι, οἷον αὐτὸν καὶ Σαπφῶ καὶ Πίνδαρος ἐν ᾧδῇ κόμῃ τε χρυσῇ καὶ λύραις κοσμήσαντες, κύκνοις ἔποχον εἰς Ἑλικῶνα πέμπουσι, Μούσαις Χάρισί τε ὁμοῦ συγχορεύοντα.

Εἰς ΔΙΑ ΔΩΔΩΝΑΙΟΝ.

* 35. [29.] = B⁴ 57.

Δωδωναῖε μεγάσθενες, ἀριστότεχνα πάτερ.

35. A.

Dio Chrys. *Or.* XII. T. 1. 251 Emper. ὃν πάνυ καλῶς ποιητῆς προσεῖπεν ἕτερος· Δωδ. μ. ἀρ. π. οὗτος γὰρ δὴ πρῶτος καὶ τελειότατος δημιουργὸς χορηγὸν λαβὼν τῆς αὐτοῦ τέχνης, κ.τ.λ. Cf. Plut. *Praec. Reip. Gr.* c. 13, ὁ δὲ πολιτικὸς ἀριστοτέχνας τις ὢν κατὰ Πίνδαρον καὶ δημιουργὸς εὐνομίας καὶ δίκης: *de sera Nym. vind.* c. 4, καὶ Πίνδαρος ἐμαρτύρησεν ἀριστοτέχναν ἀνακαλούμενος τὸν ἄρχοντα καὶ κύριον ἀπάντων θεόν, ὡς δὴ δίκης ὄντα δημιουργόν: *de fac. in orbe lun.* c. 13, ἣ τίνας γέγονε ποιητῆς καὶ πατὴρ δημιουργὸς ὁ Ζεὺς ὁ ἀριστοτέχνας. *Id. adv. Stoic.* c. 14, *Symp. Quaest.* I. 2. 5 et Clem. Alex. *Str.* v. 710, Euseb. *Praep. Ev.* XIII. 675 B. Bergk conjectures that Δαμιοεργὲ δίκας τε καὶ εὐνομίας should be added to Frag. 35.

36. [30.] = B⁴ 58.

Schol. Soph. *Trach.* 175, Εὐριπίδης δὲ τρεῖς γεγονέναι φησὶν αὐτάς (περιστεράς)· οἱ δὲ δύο, καὶ τὴν μὲν εἰς Λιβύην ἀφικέσθαι Θήβηθεν εἰς τὸ τοῦ Ἀμμωνος χρηστήριον, τὴν (δὲ εἰς τὸ) περὶ τὴν Δωδώνην, ὡς καὶ Πίνδαρος Παιᾶσιν.

* 37. 38. [31. 32.] = B⁴ 59. 60.

Strabo, VII. 328, πότερον δὲ χρὴ λέγειν Ἑλλοῦς, ὡς Πίνδαρος, ἢ Σελλοῦς, ὡς ὑπονοοῦσιν παρ' Ὀμήρῳ κείσθαι, ἢ γραφὴ ἀμφίβολος οὔσα οὐκ ἐὰν δι´σχυρίζεσθαι. Cf. Et. M. 709. 38. Schol. *Il.* π. 234, Πίνδαρος Ἑλλοὶ χωρὶς τοῦ σ ἀπὸ Ἑλλοῦ τοῦ δρυτόμου, ᾧ φασὶ τὴν περιστερὰν πρώτην καταδείξει τὸ μαντεῖον. Eust. *Il.* 1057. 57.—Strabo, VII. 328, καὶ οἱ τραγικοὶ τε καὶ Πίνδαρος Θεσπρωτίδα εἰρήκασιν τὴν Δωδώνην.

39. [33.] = B⁴ 61.

Τί δ' ἔλπει σοφίαν ἔμμεναι, αἶ τ' ὀλίγον τοι
ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλευμάτων ἐρευνᾷσει
βροτέα φρενὶ θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

40. [34.] = B⁴ 62.

Schol. Apoll. Rhod. I. 1086, εἴληφε δὲ τὰ περὶ τῶν ἀλκούνων παρὰ Πινδάρου ἐκ Παιάνων...εὐλόγως δὲ ὅσσαν εἶπε τὴν ἀλκυόνοσ φωνήν· ὑπὸ γὰρ Ἥρας ἦν ἀπεσταλμένη, ὡς φησὶ Πίνδαρος.

41. [35.] = B⁴ 63.

Tzetz. *ad Lycophr.* 440, οἱ μάντις οἱ γνήσιοι οἱ ἐθάδες τοῦ ἐν Δηραίοις τόπῳ Ἀβδήρων τιμωμένον Ἀπόλλωνος, οὐ μνημονεύει καὶ Πίνδαρος ἐν Παιᾶσιν.

39. Stobae. *Ecl. Phys.* II, 1, 8.
39. 1. ἔλπει.] Cf. Nem. VII, 20.
39. 3. Cf. Isth. IV, 16, Eur.

Bacch. 1002.
ἐρευνᾷσει.] Böckh, Stob. ἐρευνᾶσαι.

42. * 43. [36. 37.] = B⁴ 64. 65.

Plut. *de Musica* c. 15, Πίνδαρος δ' ἐν Παιᾶσιν ἐπὶ τοῖς Νιόβης γάμοις φησὶ Λύδιον ἁρμονίαν πρῶτον διδαχθῆναι (ὑπὸ Ἀνθίππου). Aelian. *Var. Hist.* xii. 36, Ἀλκμὰν δέκα (Niobae liberos), Μίμνερμος εἴκοσι, καὶ Πίνδαρος τοσούτους. Gellius, *Noct. Att.* xx. 7, "Nam Homerus pueros puellasque eius (Niobae) bis senos dicit fuisse, Euripides bis septenos, Sappho bis novenos, Bacchylides et Pindarus bis denos."

44. 45. 46. 47. 48. [38. 40. 41. 42. 39.] = B⁴ 66—70.

I. Ammōn. 70, Θηβαῖοι καὶ Θηβαγενεῖς διαφέρουσιν, καθὼς Δίδυμος ἐν ὑπομνήματι τῷ πρώτῳ τῶν Παιάνων Πινδάρου φησίν, καὶ τὸν τρίποδα ἀπὸ τούτου Θηβαγενεῖς πέπουσι τὸν χρύσειον εἰς Ἰσμήνιον ἱερόν (emendation for Ἰσμηνὸν πρῶτον) κ.τ.λ.—II. Schol. Ol. i. 26, περὶ δὲ τῆς Δωριστὶ ἁρμονίας εἴρηται ἐν Παιᾶσιν, ὅτι Δώριον μέλος σεμνότατόν ἐστιν.—III. Schol. Ol. ii. 70, ἐν δὲ τοῖς Παιᾶσιν εἴρηται περὶ τοῦ χρησμοῦ τοῦ ἐκπεσόντος Λαίῳ, καθὰ καὶ Μνασέας ἐν τῷ περὶ χρησμῶν γράφει· Λαῖε Λαβδακίδη, ἀνδρῶν περιώνυμε πάντων.—IV. Schol. Pyth. vi. 4, ἐν τῇ πολυχρύσῳ Ἀπολλωνία νάπη, περὶ ἧς ἐν Παιᾶσιν εἴρηται. ἐκεῖ γὰρ ἡ Ἀπολλωνία νάπη, περὶ ἧς ἐν Παιᾶσιν εἴρηται.—V. Schol. Pyth. xii. 45, ἐν γὰρ τῷ Κηφισῷ οἱ αὐλητικοὶ κάλαμοι φύονται. εἴρηται δὲ καὶ ἐν Παιᾶσι περὶ αὐλητικῆς.

IV.

ΔΙΘΥΡΑΜΒΟΙ.

49. [43.] = B⁴ 71.

Schol. Ol. xiii. 25, ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὑρεθῆναι πρῶτον διθύραμβον, ἐν δὲ τῷ πρώτῳ τῶν Διθυράμβων ἐν Θήβαις, ἐνταῦθα δὲ ἐν Κορίνθῳ.

44—48. From Didymos' commentary on Pindar's *Paeans*.

50. [44.] = B⁴ 72.

Ἄλόχῳ ποτὲ θωραχθεὶς ἔπεχ' ἄλλοτρίᾳ
ᾠαρίων.

51. [52.] = B⁴ 73.

Strabo, ix. 404, καὶ ἡ Ὑρία δὲ τῆς Ταυαγραίας νῦν ἐστὶ, πρό-
τερον δὲ τῆς Θηβαίδος· ὅπου ὁ Ὑριεύς μεμύθενται καὶ ἡ τοῦ Ὀρίω-
νος γένεσις, ἣν φησι Πάνδαρος ἐν τοῖς Διθυράμβοις (cf. Eust. 264.
44). Hygin. *Poet. Astron.* ii. 34, "Aristomachus autem dicit
quendam Hyriea fuisse Thebis, Pindarus autem in insula Chio.
Hunc autem cum Iovem et Mercurium hospitio recepisset,
petisse ab his, ut sibi aliquid liberorum nasceretur: itaque,
quo facilius petitum impetraret, bovem immolasse et his pro
epulis apposuisse: quod cum fecisset, poposcisse Iovem et
Mercurium quod corium de bove fuisset detractum, et quod
fecerant urinae in corium infudisse, et id sub terra poni ius-
sisse: ex quo postea natum puerum, quem Hyrieus e facto
Uriona nomine appellaret: sed vetustate et consuetudine fac-
tum est, ut Orion vocaretur. Hic dicitur Thebis Chium
venisse, et Oenopionis filiam Meropen per vinum cupiditate
incensus compressisse etc."

52. [53.] = B⁴ 74.

.....Τρεχέτω δὲ μετὰ
Πληϊόναν, ἅμα δ' αὐτῷ κύων (λεοντοδάμας.)

53. [45.] = B⁴ 75.

Ἴδετ' ἐν χορόν, Ὀλύμπιοι,

50. *Etym. Magn.* p. 460, 35,
Cramer, *An. Par.* iv. 194, 7, *An.*
Ox. iii. 89, 29. 'Once when drunk-
en, assaulted another's wife.' See
L. and S. *θωρήσω*, ii. The allu-
sion is perhaps to Orion and
Pléioné.

For ἔπεχ' or ἐπειχεν cf. Schol.
Nem. ii. 16.

52. Schol. *Nem.* ii. 16. Lucian.
pro Imag. c. 18. *Etym. Magn.* p.
675, 33.

τρεχέτω.] Bergk. Böckh, *τρέχων*.
53. Dionysios Halikarn. *de Comp.*
Verb. c. 22, given an instance τῆς
αὐστηρᾶς ἁρμονίας. The piece was
composed for the Athenians.

53. 1. Ἴδετ'.] Böckh with one

- ἐπὶ τε κλυτὰν πέμπετε χάριν, θεοί,
 πολύβατον οἷτ' ἄσπετος ὀμφαλὸν θυόεντα
 ἐν ταῖς ἱεραῖς Ἀθάναις
 5 οἷχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν
 ἰοδετᾶν λάχετε στεφάνων
 τῶν ἑαριδρέπτων λοιβάν, Διόθεν τέ με σὺν ἀγλαῇ
 ἴδετε πορευθέντ' αἰοιδᾷ δεύτερον
 ἐπὶ κισσοδέταν θεόν,
 10 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν. γόνον
 ὑπάτων μὲν πατέρων μελπέμεν
 γυναικῶν τε Καδμεῖαν ἔμολον.
 ἐν Ἀργεῖα Νεμέα μάντιν οὐ λανθάνει,

ms. δεῦτ'. Perhaps 'Ἰτε δ'. For ἰδεῖν = 'regard with favour,' cf. Ol. xiv. 15. For ἰδεῖν ἐν (ἐς) cf. Frag. 100. 9.

ἐν.] Cf. Pyth. ii. 11. For the invocation cf. Aristoph. *Nub.* 563.

2. ἐπὶ.] Tmesis. Edd. ἐπι. κλυτὰν χάριν.] 'A renowned (or 'loud') song.' Cf. Ol. xiv. 19, Isth. vi. 19, vii. 16.

3. ὀμφαλόν.] Dissen takes this to be the altar of the Twelve gods in the forum at Athens.

5. εὐκλέ'.] εὐκλέα for εὐκλέα, cf. Nem. vi. 30.

ἀγοράν.] The old forum below the Pnyx, Akropolis and Areopagus.

6. λάχετε.] Bergk λάβετε.

7. τῶν ἑαρ. λοιβ.] Böckh τῶν ἑαριδρέπτων λοιβάν. Bergk τῶν ἑαριδρέπτων | ἀμοιβάν Δι. (ἀμοιβ. acc. in apposition with the sentence).

Διόθεν.] 'From heaven.'

ἀγλαῇ.] Böckh. mss. ἀγλαῖα.

8. δεύτερον.] Perhaps the first occasion was with the dithyramb of which the next fragment is the opening.

9. κισσοδέταν.] Bergk ἐπὶ τε κισσοκόμαν. So κισσοφόρος Ol. ii. 27, Hom. *Hymn.* xxvi. 1. Eur. *Phoen.*

651. Simonides, Frag. 148 [205], πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν ὦραι | ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις | αἱ Διονυσιάδες, μίτραισι δὲ καὶ ῥόδων ἀώτοις | σοφῶν αἰοιδῶν ἐσκίασαν λιπαρὰν ἔθειραν.

10. τόν.] 'Whom.' Some place a full stop after v. 9 and a comma after καλέομεν.

μὲν...τε.] Cf. Ol. iv. 15.

πατέρων.] Zeus, while γυναικῶν Καδμεῖαν means Semelē. For the plural cf. Isth. v. 43, τοῖσιν referring only to Achilles, Nem. i. 58.

μελπέμεν.] For inf. cf. Isth. vii. 63, Frag. [6], 5.

11. ἔμολον.] The poet identifies himself with his ode, cf. Ol. vii. 13. Some mss. Σεμέλην.

12. mss. ἐν ἀργεῖα νεμέα(α) μαντιν. Heyne, ἐν Ἀργεῖα Νεμέα μάντιν (i.e. the custodian of the sacred palm tree at Nemea, branches from which the victors bore in their hands). Bergk, ἐναργεῖ ἀνέμων μαντήϊ. Usener, ἐναργεῖα τελέων σάματα, Christ, ἐναργεῖα τέλεα μάντιν. Perhaps ἐναργεῖ ἀνθεμα μάντιν (ΘCM for ms. ΘΜΕ). Heyne and his followers suppose Pindar to have been at Nemea in the Spring. But if

φοινικοεάνων ὁπότ' οἰχθέντος Ὀρᾶν θαλάμου
 εὖοδμον ἐπαῖωσιν ἔαρ φυτὰ νεκτάρεια.
 15 τότε βάλλεται, τὸτ' ἐπ' ἀμβρόταν χθόν' ἐραταὶ
 ἴων φόβαι, ῥόδα τε κόμαισι μίγνυνται,
 ἀχέαι' τ' ὀμφαὶ μελέων σὺν ἀνλοῖς,
 ἀχεῖται Σμέλαν ἐλικάμπυκα χοροί.

54. [46.] = B⁴ 76.

ᾠ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ αἰίδιμοι,
 Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτο-
 λειθρον.

* 55. [196.] = B⁴ 77.

Ὅθι παῖδες Ἀθηναίων ἐβάλλοντο φαεννὰν
 κρηπίδ' ἐλευθερίας.

* 56. [225.] = B⁴ 78.

Κλυθ', Ἀλαλὰ Πολέμου θύγατερ,
 ἐγχείων προοίμιον, ᾗ θύεται
 ἄνδρες (ὑπὲρ πόλιος) τὸν ἱρόθυτον θάνατον.

this were so, there is no reason why he should mention it, as the games were in the summer. Of course *μάντιν* is most naturally the poet.

13. φοινικοεάνων.] Koch from mss. φοινικος ἐανών. Other Edd. before Bergk φοινικος ἔρνος.

οἰχθέντος.] Cf. Lucr. i. 10.

14. ἐπαῖωσιν.] Cf. Nem. ii. 14 for the meaning 'feel,' 'feel the influence of;' and for the number cf. Pyth. i. 13. Bergk ἐπάγωσιν ἔαρ. φυτὰ νεκτάρεια | τότε βάλλεται.

15. χθόν'.] Var. lect. χέρσον.

16. μίγνυνται.] The ῥόδα softens the Schema Pindaricum (cf. Pyth. x.

71, Ol. x. [xi]. 6).

17. ἀχέται τ'.] Hermann's correction of οἰχνεῖτε, ὕμνεῖτε, from Lesb. bonax, *περὶ σχημάτων*, p. 184 Valcknaer. Bergk, ἀχέι τ' after one ms.

54. Schol. Aristoph. *Acharn.* 673, *Nub.* 299, *Equ.* 1329. Cf. Isokr. *de Antidosi*, 166. Cf. also O. and P. pp. xi., xii.

54. Scholl. Aristoph. *Acharn.* 673, *Nub.* 299. Schol. Aristid. iii. 341.

54. 1. ᾠ ταί.] Böckh, αἶ τε. ἰοστέφανοι.] I.e. at the Vernal Dionysia, cf. last Frag. v. 6. Cf. Aristoph. *Acharn.* 636 ff.

55. 56. Plut. *de Gl. Athen.* c. 7.

57A. 57B. [47. 48.] = B⁴ 79 A, B.

Πρὶν μὲν εἶρπε σχοινοτένεια τ' αἰοιδὰ διθυράμβων
καὶ τὸ σὰν κίβδαλον ἀνθρώποισιν ἀπὸ στομάτων.

.....σοὶ μὲν κατάρχειν,
μᾶτερ μεγάλα, πάρα ῥόμβοι κυμβάλων·
ἐν δὲ κεχλάδειν κρόταλ', αἰθομένα δὲ δᾶς ὑπὸ ξαν-
θαῖσι πεύκαις.

57C. = B⁴ 80.

Κυβέλα μᾶτερ θεῶν.

58. [49.] = B⁴ 81.

.....Σὲ δ' ἐγὼ παρά μιν
αἰνέω μὲν, Γηρυόνα, τὸ δὲ μὴ Διὶ
φίλτερον σιγῶμι πάμπαν· οὐ γὰρ ἐοικὺς

57 A. Strabo x. 469 (719), Athénæos, xi. 467 B, 488 D, Dionysos Hal. *de Comp. Verb.* c. 14. Böckh by emendation and combination gets the text. Dionysos *l. c.* explains, εἰσι δὲ οἱ ἀσίγμους ῥῥᾶς ὅλας ἐποιοῦν, δηλοὶ δὲ τοῦτο Πίνδαρος, κ.τ.λ. Such an ode was ascribed to Lasos of Hermione, under whom Pindar studied. The Greeks confused the Phoenician sibilants. The sign of *schin* Μ is used for sigma in early Aeolo-Dorian alphabets, while the name σᾶν may be borrowed from the Phoenician equivalent for either *schin* or *sain* (the 7th letter, zêta). The sigma of the ordinary Greek alphabet takes the place of *schin*, while the Greek Xi has the place of *samech*, but its name sounds as if it might be borrowed from *schin*. Zêta again has the place of *sain* but the name of *tsade*. These facts suggest that the ordinary Doric sibilant differed in pronunciation from the Attic and that ξ < sy (Doric future) may have been pronounced more like our *sh* or

German *sch* than like *hs*.

In this fragment Pindar seems to claim the invention of improvements in the dithyramb. Is διθύραμβος a dialectic form for διφθέραμβος 'skin-chant,' the part -αμβο- being akin to ὁμφή? For Pindar's punning derivation see *Frag.* 62.

57 B. Strabo, *l. c.* *Frag.* 57 A, whence it appears that this fragment is from the same dithyramb as the last.

57 B. 1. κατάρχειν.] For the active see my note on ἀπάρχει, *Nem.* iv. 46.

57 B. 3. κεχλάδων.] MSS. καχλάδων. Text Hermann.

57 C. Philodêmos, *περὶ εὐσέβ.* p. 29 (Gompertz). Bergk's restoration from a very corrupt passage. Perhaps it is from the same ode as the two last fragments.

58. Aristid. ii. 70.

58. 1. παρά μιν.] So Bergk from two mss. and a Schol. Böckh παρ' ἑμμιν, other mss. παρ' ἁμίν, 'between ourselves.'

ἀρπαζομένων τῶν ἐόντων καθῆσθαι παρ' ἐστία,
5 καὶ κακὸν ἔμμεναι.

59. [50.] = B⁴ 82.

Τὰν λιπαρὰν μὲν Αἴγυπτον ἀγχίκρημον.

60. [51.] = B⁴ 83.

Ἦν ὅτε σύας τὸ Βοιωτίον ἔθνος ἔνεπον.

61. [54.] = B⁴ 84.

Harpokrat. 142, παλιναίρετος...ἐπὶ δὲ τῶν καθαιρεθέντων οἰκοδομημάτων καὶ ἀνοικοδομηθέντων Πίνδαρος Διθυράμβοις. Phot. 373, 11.

* 62. [55.] = B⁴ 85.

El. M. 274, 50, Διθύραμβος...Πίνδαρος δὲ φησὶ λυθίραμβον· καὶ γὰρ Ζεὺς τικτομένου αὐτοῦ ἐπεβόα Λῦθι ῥάμμα, λῦθι ῥάμμα, ἔν' ἣ λυθίραμβος, καὶ διθύραμβος κατὰ τροπὴν καὶ πλεονασμόν.

* 63. [56.] = B⁴ 86.

Choeroboskos, I. 279, εἶτα αὕτη ἡ αἰτιατικὴ φημὶ δὲ ἡ ἵκτινον κατὰ μεταπλάσμον γέγονεν ἵκτινα, ὥσπερ...διθύραμβον διθύραμβα παρὰ Πινδάρῳ.

V.

ΠΡΟΣΟΔΙΑ.

ΕΙΣ ΔΗΛΟΝ.

64. 65. [58.] = B⁴ 87. 88.

Χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου

Στρ.

58. 4. Cf. Ol. I. 83.

58. 5. καὶ κακόν.] 'And so be a coward.'

59. Schol. Pyth. II. Inscr.

ἀγχίκρημον.] V. l. ἀγχει κνήμων.

For text cf. Frag. 184.

60. Schol. Ol. VI. 152. Cf. Ol. VI. 90.

64. Philo-Judaeus, *de Corrupt. Mundi*, II. p. 511 (Mangey).

παίδεσσι Λατοῦς ἡμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἄντε
βροτοὶ

Δᾶλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέ-
φαντον κυανέας χθονὸς ἄστρον.

... ..

Ἄντ.

ἦν γὰρ τοπάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ'
ἀνέμων

ῥιπαῖσιν· ἀλλ' ἃ Κοιογενῆς ὁπότε ὠδίνεσσι θααῖς
ἀγχιτόκοις ἐπέβαινεν, δὴ τότε τέσσαρες ὄρθαι
πρέμνων ἀπώρουσαν χθονίων,

5 ἂν δ' ἐπικράνοις σχέθον πέτραι ἀδαμαντοπέδιλοι
κλόνες· ἔνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

ΑΙΓΙΝΗΤΑΙΣ ΕΙΣ ΑΦΑΙΑΝ.

66. [59.] = B⁴ 89.

Τί κάλλιον ἀρχομένοισιν ἢ καταπανομένοισιν,
ἢ βαθύζωνόν τε Λατῶ καὶ θαῶν ἵππων ἐλάτειραν
ἀεῖσαι;

ΕΙΣ ΔΕΛΦΟΥΣ.

* 67. [60.] = B⁴ 90.

.....Πρὸς Ὀλυμπίου Διὸς σε,

64. 3. ἀκίνητον.] In v. c. 490 Délos was shaken by an earthquake, so unless Isth. i. and this 'Prosodiac Paean' were composed before that date, the epithet means 'unmoved from its place,' as is most likely.

64. 5. Délos was called Asteria and Anaphê.

65. Strabo, x. p. 742 v (485). It is clear from the metre this fragment is from the same poem as the last. The two first verses of 65 answer to the third and fourth

of 64.

65. 2. Κοιογενῆς.] Lêtê, cf. Hes. Theog. 404-406.

θααῖς.] MSS. θύαις, Bergk. θύοις'.

65. 3. ἐπέβαινεν.] Porson ἐπέβα-
νιν.

65. 5. ἂν...σχέθον.] Tmesis.

66. Schol. Aristoph. Equites, 1263, cf. Pausan. ii. 30. 30.

66. 2. ἐλάτειραν.] Artemis Aphaea, a goddess worshipped in Aegina. Cf. ἱπποσάρα, Ol. iii. 26.

67. Aristid. ii. 510 (379).

χρυσέα κλυτόμαντι Πυθοῖ,
 λίσσομαι Χαρίτεσσί τε καὶ σὺν Ἀφροδίτῃ
 ἐν ζαθέῳ με δέξαι χορῷ
 5 αἰοίδιμον Πιερίδων προφάταν.

68. [61.] = B⁴ 91.

Porphyr. *de Abst.* III. 251, Πίνδαρος δὲ ἐν προσφδίοις (προσοδίοις) πάντας τοὺς θεοὺς ἐποίησεν, ὅποτε ὑπὸ Τυφῶνος ἐδιώκοντο, οὐκ ἀνθρώποις ὁμοιωθέντας, ἀλλὰ τοῖς ἄλλοις (Wesseling τοῖς ἀλόγοις) ζῴοις.

* 69. 70. [93.] = B⁴ 92. 93.

Κεῖνῳ μὲν Αἴτνῃ δεσμὸς ὑπερφίαλος
 ἀμφίκειται.

* * *

ἀλλ' οἷος ἄπλατον κεραῖζες θεῶν
 Τυφῶν' ἑκατοντακάρανον ἀνάγκῃ, Ζεῦ πάτερ,
 ἐν' Ἀρίμοις ποτέ.

71. = B⁴ 94.

Μεμναίᾱτ' αἰοιδᾶς.

VI.

ΠΑΡΘΕΝΙΑ.

ΠΑΝΙ 72—77.

72. [63.] = B⁴ 95.

ὦ Πάν, Ἀρκαδίας μεδέων, καὶ σεμνῶν ἀδύτων φύλαξ,

67. 4. χορῷ.] So Bergk, *vulg.* χώρῳ perhaps 'the dancing-place' at Delphi. For the connection of Aphrodite and the Graces with Delphi cf. Pyth. vi. 2.

69, 70. Strabo, XIII. 626 (930 A). Cf. Julian, *Ep.* XXIV. 395.

70. 2. ἑκατοντακάρανον.] So

Hermann after Pyth. i. 16 (cf. Schol. Hes. *Theog.* 311), MSS. Τυφῶνα πεντηκόντακέφαλον.

71. Cramer, *An. Par.* III. 292, 26.

72. Eustath. *Prooem.* 27. Schol. Pyth. III. 139.

... ..
 Ματρὸς μεγάλας ὀπαδέ, σεμνῶν Χαρίτων μέλημα
 τερπνόν.

* 73. [66.] = B⁴ 96.

᾽Ω μάκαρ, ὅντε μεγάλας θεοῦ κύνα παντοδαπὸν
 καλέοισιν Ὀλύμπιοι.

* 74. [65.] = B⁴ 98.

Schol. Theokr. v. 14, τὸν Πᾶνα τὸν ἄκτιον· τινὲς δὲ τὸν
 Ἀπόλλωνά φασι τὸν ἐπὶ τῆς ἀκτῆς ἰδρύμενον, φησὶ δὲ καὶ Πίνδαρος
 τῶν ἀλιέων αὐτὸν φροντίζειν.

* 75. [64.] = B⁴ 97.

τό σαυτοῦ μέλος γλάζεις.

* 76. [67.] = B⁴ 99.

Aristid. i. 49, Διδόασι δ' αὐτῷ καὶ τὸν Πᾶνα χορευτὴν τε-
 λεώτατον θεῶν ὄντα, ὡς Πίνδαρός τε ὑμνεῖ καὶ οἱ κατ' Αἴγυπτον
 ἱερεῖς κατέμαθον.

* 77. [68.] = B⁴ 100.

Serv. Virg. Georg. i. 16, "Pana Pindarus ex Apolline et
 Penelopa in Lyco (Lycæo) monte editum scribit, qui a Lycaone
 rege Arcadiae locus (Lycæus) mons dictus est: alii ex Mer-

73. Aristot. *Rhet.* ii. 24.

73. 1. παντοδαπόν.] Mr Verrall, *Journal of Philology*, vol. ix. p. 150, suggests that Πᾶν is a Boeotian equivalent of κύων, and that here and in Soph. Frag. 604 we have παντόδαπος = "all-devouring or all-catching, from the stem δαπ- of δάπτω, or labialised from δακ- in δάκνω if indeed these stems are distinct." But in neither passage is Mr Verrall's assumed meaning nearly so appropriate as that which

παντοδαπός obviously bears Aristoph. *Ran.* 239, 'taking all kinds of forms,' but for this passage 'universal' is still better. Pindar may however apply Eēmpusa-like attributes to the god who was often the author of terror. The name κύων is not inappropriate to the god of flocks who was also a hunter, when he is spoken of as an attendant.

75. Schol. Theokr. i. 2, interpreting ἐαντῷ ᾧδην ᾄδεις. For γλάζεις for κλάζεις cf. γλώσσα for κλωγα.

curio et Penelope natum, comitem feras solitum e cubilibus excitare, et ideo capripedem figuratum esse etc." But Schol. in Theokr. *Syrinx*, Τὸν δὲ Πάνα ἔνιοι γηγενῇ ἱστοροῦσιν, ἔνιοι δὲ Αἰθέρως καὶ νύμφης Οἰνότης, ὡς καὶ Πίνδαρος, ἔνιοι δὲ Ὀδυσσεώς.

ΑΠΟΛΛΩΝΙ.

* 78. 79. [70.] = B⁴ 101. 102.

.....Κινηθεῖς ἐπήει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων
ὑπερ ἔστα,
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἀλσέων,
καὶ ποτε τὸν τρικάρανου Πτωτοῦ κευθμῶνα κατέ-
σχεθε...

* * *

.....ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα.

80. [62.] = B⁴ 103.

Schol. Arist. *Acharn.* 720, Ἀγοράζειν ἐν ἀγορᾷ διατρίβειν ἐν ἐξουσίᾳ καὶ παρρησίᾳ ἐστίν, Ἀττικῶς, ὅθεν καὶ ἡ Κόριννα, ἐστὶ τοῦ Πινδάρου ἀττικιστί, ἐπεὶ καὶ ἐν τῷ πρώτῳ τῶν Παρθενίων ἐχρήσατο τῇ λέξει.

81. [69.] = B⁴ 104.

Schol. Theokr. II. 10, Πίνδαρός φησιν ἐν τοῖς κεχωρισμένοις τῶν Παρθενίων (παρθένων), ὅτι τῶν ἑραστῶν οἱ μὲν ἄνδρες εὔχονται τὸν Ἥλιον, αἱ δὲ γυναῖκες Σελήνην.

78, 79. Strabo, ix. 412, 413.

78. 3. δινάσσατο.] Qy. ἀλλάσ-
σας?

βαλλόμενος.] Cf. Pyth. v. 83,
vii. 3.

78. 3. Πτωτοῦ.] Bergk, *vulg.*

Πτωτοῦ. The ode seems to have celebrated the foundation of an oracle and shrine near Akraephia between Mt Ptôon and the Lake Kôpâis.

VII.

ΤΠΟΡΧΗΜΑΤΑ.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ 82. 83.

82. [71. 72.] = B⁴ 105.

Σύνες ὅ τοι λέγω, ζαθέων ἱερῶν
 ὁμώνυμε πάτερ, κτίστορ Αἴτνας
 Νομάδεσσι γὰρ ἐν Σκύθαις ἀλῆται Στράτων,
 ὃς ἀμαξοφόρητον οἶκον οὐ πέπαται
 5 ἀκλεῆς ἔβα τῶνδε.....

83. [73.] = B⁴ 106.

Ἄπο Ταῦγέτοιο μὲν Λάκαιναν
 ἐπὶ θηρσὶ κύνα τρέφειν πυκινώτατον ἔρπετον
 Σκύριαι δ' ἐς ἄμελξιν γλάγους
 αἶγες ἐξοχώταται
 5 ὅπλα δ' ἀπ' Ἄργεος ἄρμα Θηβαίων· ἀλλ' ἀπὸ τᾶς
 ἀγλαοκάρπου
 Σικελίας ὄχημα δαιδάλεον ματεύειν.

ΘΗΒΑΙΟΙΣ ΕΙΣ ΗΛΙΟΝ ΕΚΛΕΙΨΑΝΤΑ.

* 84. [74.] = B⁴ 107.

Ἄκτις Ἀελίου, τί, πολύσκοπ' ἐμὰ θεὰ, ἐμῶν μᾶτερ
 ὁμμάτων,

82. Schol. Nem. vii. 1. Schol. Pyth. ii. 127. Schol. Aristoph. *Aves*, 925. Cf. Plato, *Phaedr.* 236 D, *Meno* 76 D.

82. 3. It is not certain that this line followed the last immediately.

[Στράτων.] Hiero's charioteer when he won the victory celebrated by Pyth. ii., to whom he had given the mules. Here Pindar hints that a chariot also would be acceptable.

Note the absence of any formal indication of the simile.

83. Athénæos, i. 28 A, clearly from the same poem as Frag. 82.

83. 1. Cf. Soph. *Ai.* 8.

83. 5. ὅπλα.] 'Shields,' cf. Ol. vii. 83.

83. 6. Cf. Ol. iv. 10.

84. Dionys. Hal. *de adm. vi dic.* *Demosth.* c. 7. Cf. Boetticher, *Annal. Antiq.* 1853, p. 184. The

- ἄστρον ὑπέρτατον ἐν ἀμέρᾳ κλεπτόμενον,
 ἔθηκας ἀμάχανον ἰσχὺν [πτανδόν]
 ἀνδράσιν καὶ σοφίας ὁδόν, ἐπισκότον
 5 ἀτραπὸν ἐσσυμένα
 ἔλᾶν τι νεώτερον ἢ πάρος;
 ἀλλὰ σε πρὸς Διὸς, ἵπποσόα θεός, ἵκετεύω,
 ἀπήμον' ἐς ὄλβον τινὰ τράποις Θήβαις, ὦ πότνια,
 πάγκοιων τέρας.
 πολέμου δ' εἰ σᾶμα φέρεις τινός, ἦ
 10 καρποῦ φθίσιν, ἢ νιφετοῦ σθένος
 ὑπέρφατον, ἢ στάσιν οὐλομένην,
 ἢ πόντου κενέωσιν ἀνὰ πέδον,
 ἢ παγετὸν χθονός, ἢ νότιον θέρος
 ὕδατι ζυκότηρ διερόν,
 15 ἢ γαίαν κατακλύσαισα θήσεις
 ἀνδρῶν νέον ἐξ ἀρχῆς γένος,
 ὀλοφύρομαι * οὐδὲν ὅ τι *
 πάντων μέτα πείσομαι.

various proposed emendations of the text are given in Bergk, ed. 4. Ideler supposes that the eclipse in question occurred at 2 p.m. April 30, B.C. 463. With this fragment compare Archilochos, Frag. 74.

84. 1. ἐμά, κ.τ.λ.] mss. ἐμῆς θεῷ μ' ἄτερ ὀμμάτων. Bergk, τί πολὺσκοπ' ἐμῆσω, ἐμῶν μᾶτερ ὀμμάτων; πολὺσκοπ'.] Cf. *Il.* iii. 277.

84. 2. ἄστρον.] Vocative in apposition with ἀκτίς. Cf. Philostratos *Ep.* 53 (72 p. 949), *Ol.* i. 6.

84. 8. πτανδόν.] *Qy.* παραίδων?

84. 4. σοφίας.] Especially augury and fore-knowledge.

84. 6. ἔλᾶν.] 'To bring on somewhat more strange-and-dreadful.' Cf. *Pyth.* iv. 155.

84. 7. ἵπποσόα θεός.] Blass, mss. ἵππος θεός (θαθοᾶς, θαθοῦς). Bergk, ἵππους τε θεός ἱκ.

84. 8. τράποις.] *Vulg.* τράποιο. 'Turn the universal portent to untroubled prosperity for Thebes.'

84. 10. σθένος.] Cf. *Isth.* iii. 2.

84. 14, 15. So Hermann. The asterisks mark the lacuna which he filled up. For the sentiment cf. *Eur. Phoen.* 894, εἰς γὰρ ὧν πολλῶν μέτα | τὸ μέλλον, εἰ χρεή, πείσομαι· τί γὰρ πάθω; *Cic. ad Fam.* vi. 2. 2. *Plin. Ep.* vi. 20, 17, possem gloriari non gemitum mihi, non uocem parum sortem excidisse, nisi me cum omnibus, omnia mecum perire misero magno tamen mortalitatis solacio credidisset.

85. [75.] = B⁴ 108.

Θεοῦ δὲ δείξαντος ἀρχὰν
ἕκαστον ἐν πρᾶγος εὐθεία δὴ κέλευθος ἀρετὰν ἐλεῖν,
τελευταί τε καλλίονες.

86. [228.] = B⁴ 109.

Τὸ κοινὸν τις ἀστῶν ἐν εὐδία τιθεῖς
ἐρευνασάτω μεγάλανορος Ἀσυχίας τὸ φαιδρὸν φάος,
στάσιν ἀπὸ πραπίδος ἐπικότοιν ἀνελών,
πενίας δότευραν, ἐχθρὰν κουροτρόφον.

87. [76.] = B⁴ 110.

Γλυκὴ δ' ἀπείροισι πόλεμος πεπειραμένων δέ τις
ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς.

88. [77.] = B⁴ 111.

Ἐνέπισε κεκραμέν' ἐν αἵματι, πολλὰ δ' ἔλκε' ἔμβαλε
νωμῶν
τραχὺ ρόπαλον, τέλος δ' αἰείραις πρὸς * * στιβαράς
ἐσπάραξε πλευράς,
αἰὼν δὲ δι' ὀστέων ἐρραίσθη.

89. [78.] = B⁴ 112.

Λάκαινα μὲν παρθένων ἀγέλα.

85. *Epist. Sokrat.* 1. Aristides
II. 571.

85. 2. *ἐν.*] For *ἐς*, cf. *Pyth.* II.
11.

86. *Stobaeos, Florileg.* LVIII. 9.
Cf. *Polybios* IV. 31, where we are
told that in this poem Pindar ad-
vised his countrymen not to resist
the Persians.

86. 2. *Ἀσυχίας.*] Cf. *Pyth.* VIII. 1.

86. 3. From this line it might
be inferred that Pindar was advising
the patriotic party to prefer sub-

mission to the Persians to intestine
strife.

87. *Stob. Flor.* I. 3. *Eustath.*
p. 841, 32.

87. 1. *ἀπείροισι.*] *V. l.* ἀπείρω.
πεπειραμένων.] *V. l.* ἐμπείρων.

88. *Erôtian.* p. 74 (*Franz*).

88. 3. *αἰών.*] *Erôt. loc. cit.* ὁ
νωτιαῖος μυελός. Perhaps this frag-
ment is on the same subject as
l'rag. 145.

89. *Athênæos*, XIV. 631 c.

90. [79.] = B⁴ 113.

Schol. Theokr. vii. 103, 'Ομόλας δὲ Θετταλίας ὄρος, ὡς Ἐφορος καὶ Ἀριστόδημος ὁ Θηβαῖος, ἐν οἷς ἱστορεῖ περὶ τῆς ἐορτῆς τῶν Ὀμολωίων, καὶ Πίνδαρος ἐν τοῖς Ὑπορχήμασιν.

91. [80.] = B⁴ 114.

Schol. Pind. Isth. i. 21, Ἰόλαος δὲ ἦν Ἡρακλέους ἡνίοχος, ἀλλ' εὐρήματα Πινδάρου ἐν Ὑπορχήμασιν, ὡς καὶ εὖρημα Κάστορος, ὡς αὐτὸς λέγει. Böckh, ἄρματα δὲ αὐτοῦ εὖρημα κατὰ τὰ Πινδάρου κτλ.

92. [81.] = B⁴ 115.

Schol. Pind. Ol. xiii. 25, Ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὖρηθῆναι πρῶτον διθύραμβον.

* 93. 94. [82.] = B⁴ 116. 117.

Ὁ Μοισαγέτας με καλεῖ χορεῦσαι.

* *

* Ἀγοῖς ᾧ κλυτὰ θεράποντα Λατοῖ.

VIII.

ΕΓΚΩΜΙΑ.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ. 95. 96.

95. [83.] = B⁴ 118.

Βούλομαι παῖδεσσιν Ἑλλάνων.....

* 96. [84.] = B⁴ 119.

Ἐν δὲ Ῥόδον...κατ'έκισθεν.....

93, 94. Hêphaest. p. 78 (46).
Examples of Pindarie hendecasyllables.

95. Schol. Ol. ii. 16. MSS.

read παίδευσιν.

96. Schol. Ol. ii. 16. From the same enkômion as Frag. 95.

96. 1. ἐν.] V. l. ἀν.

ἐνθένδ' ἀφορμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,
 πλείστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,
 ἔσπετο δ' αἰνάου πλούτου νέφος.

ΑΛΕΞΑΝΔΡΩι ΑΜΥΝΤΑ 97. 98.

97. [85.] = B⁴ 120.

Ὀλβίων ὁμώνυμε Δαρδανιδᾶν,
 παῖ θρασύμηδες Ἀμύντα.

* 98. [86.] = B⁴ 121.

....Πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις αἰοδαῖς·
 τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον [ῥηθέν].
 θνάσκει δὲ σιγαθὲν καλὸν ἔργον.

IX.

ΣΚΟΛΙΑ.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩι.

99. [87.] = B⁴ 122.

Στρ. α'.

Πολύξεναι νεάνιδες, ἀμφίπολοι

96. 2. Cf. Pyth. xii. 2.

96. 3. For the theme cf. Ol. iii. 39, 40.

96. 4. νέφος.] Apparently suggested by the shower of gold at Rhodes, cf. Isth. vi. 5 note.

97. Schol. Nem. vii. 1, Diôn Chrysost. Orat. ii. p. 25 (Vol. i. 28, ed. Emper).

98. Dion. Hal. de Vi Dic. Demosth. c. 26. From the same enkômion as Frag. 97.

98. 1. For sentiment cf. Nem. iii. 29.

98. 2. ποτιψαύει.] Cf. Pyth. ix. 120, Isth. iii. 29.

98. 3. Cf. Nem. iv. 6, Isth. iii. 58. δὲ σιγαθὲν.] So Barnes. mss. δ' ἐπιταθὲν. Sylburg, Böckh, ἐπι-

λασθὲν.

99. Athênæos, xiii. 573 c. Part of a skolion performed at the temple of Ἀφροδίτῃ Οὐρανία when Xenophôn of Korinth offered a sacrifice before competing for the Olympian games, and according to Korinthian custom engaged a number of ἐταῖραι, ἱερόδουλοι to attend the ceremony. Such ἱερόδουλοι are still found in connection with temples in India. The skolia of Pindar seem to have differed from ordinary drinking songs in being choric, or at least accompanied by a choric dance, executed in this case by 100 ἐταῖραι.

99. 1. Πολύξεναι.] For this feminine cf. Nem. iii. 2.

Πειθοῦς ἐν ἀφνειῷ Κορίνθῳ,
 αἶτε τὰς χλωρᾶς λιβάνου ξανθὰ δάκρη
 θυμιᾶτε, πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι
 5 νόημα ποττὰν Ἀφροδίταν,

Στρ. β'.

ὕμῃν ἀνευθ' ἀπαγορίας ἔπορεν,
 ὦ παῖδες, ἐρατειναῖς ἐν εὐναῖς
 μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι.
 σὺν δ' ἀνάγκῃ πᾶν καλόν.....

.

Στρ. γ'.

.

10 ἀλλὰ θαυμάζω, τί με λέξοντι Ἴσθμοῦ
 δεσπότηι τοιάνδε μελίφρονος ἀρχὰν εὐρόμενον σκολίου
 ξυνάορον ξυναῖς γυναιξίν.

Στρ. δ'.

διδάξαμεν χρυσὸν καθαρᾷ βασιάνῳ.

.

ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἄλσος
 15 φορβάδων κορᾶν ἀγέλαν ἐκατόγγυιον Ξενοφῶν τε-
 λείαις
 ἐπάγαγ' εὐχολαῖς ἱανθείς.

99. 5. νόημα.] 'Soaring in soul.'
 Cf. Soph. *Aias*, 693.

ποττάν.] The poet seems to adopt the dialect of Corinth. Cf. Ol. xiii. 3 note *fin*.

99. 6. ἀνευθ' ἀπ.] So Bergk or ἐπαγορίας. Böckh, ὕμῃν ἀπ' ἀνωθεν ἀπ. The goddess is wont to make no excuse for allowing you &c.; i.e. she deems it proper.

99. 8. ὥρας καρπὸν.] Cf. Pyth.

ix. 37, Nem. viii. 1.

ἀπδ...δρέπ.] Tmesis. Causative middle.

99. 9. The constraint is the enthusiasm excited by the goddess.

δ'.] 'For.'

99. 13. διδάξαμεν.] Frequentative aorist. 'We prove.'

99. 15. ἐκατόγγυιον.] Here γυῖον probably means the whole body, as in Nem. vii. 73, ix. 24.

ΘΕΟΞΕΝΩ ΤΕΝΕΔΙΩ.

* 100. [88.] = B' 123.

Στρ.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν
 ἀλικία·
 τὰς δὲ Θεοξένου ἀκτῖνας προσώπου μαρμαρυζοίσας
 δρακεῖς
 ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
 ἥ σιδάρου κεχάλλκεται μέλαιναν καρδίαν

'Αντ.

5 ψυχρᾶ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεῖς ἐλικο-
 βλεφάρου

ἥ περὶ χρήμασι μοχθίζει βιαίως, ἥ γυναικείῳ θράσει
 [ψυχρὰν] φορεῖται πᾶσαν ὁδὸν θεραπεύων.
 ἀλλ' ἐγὼ τᾷσδ' ἑκατι κηρὸς ὥς δαχθεῖς ἔλα

'Επ.

ἱρᾶν μελισσᾶν τάκομαι, εὐτ' ἂν ἴδω παίδων νεόγνιον
 ἐς ἥβαν·

10 ἐν δ' ἄρα καὶ Τενέδῳ Πειθώ τ' ἔναιεν
 καὶ Χάρις υἱὸν Ἀγησιλάου.

100. Athén. xiii. p. 601 c. For Theoxenos cf. O. and P. p. xv.

100. 1. Cf. Frag. 104.

100. 2. μαρμαρυζοίσας.] Edd. μαρμαρίζ., but one ms. gives text, for which cf. μαμαρυγή.

100. 4. μέλαιναν.] Cf. Aristoph. *Ranae*, 470.

100. 5. ψυχρᾶ.] Oxymoron and causative use; 'chilling.'

100. 6. βιαίως.] 'Unnaturally,' cf. Plato, *Tim.* p. 64 d, Aristot. *Eth.* *Nicom.* i. 5. 8.

γυναικείῳ.] Either alter to γυναικείον θράσος or take the text as a

Pindaric dative with *θεραπεύων*, 'in attendance on bold-faced women.'

100. 7. ψυχρὰν.] Probably corrupted by the proximity of ψυχρᾶ, v. 5.

100. 8. τᾷσδ' ἑκατι.] MSS. δ' ἑκατι. Bergk *pās déati*. 'By the influence of Aphroditē.'

ἔλα | ἱρᾶν.] Bergk. MSS. ἐλεγκράν (ἐλεγκράν). But ἱρᾶν μελισσᾶν (MSS. μέλισσαν) is out of order. Qy. ἔργον μελισσᾶν?

100. 9. ἐς.] Cf. Frag. 53. 1.

100. 10, 11. Qy. Πειθῶ...Χάριν υἱός?

ΘΡΑΣΥΒΟΥΛΩ ΑΚΡΑΓΑΝΤΙΝΩ.

101. [89. 94.] = B⁴ 124.

᾽Ω Θρασύβουλ', ἐρατᾶν ὄχημ' αἰοιδᾶν
 τοῦτό τοι πέμπω μεταδόρπιον' ἐν ξυνῶ κεν εἴη συμ-
 πόταισιν τε γλυκερὸν
 καὶ Διωνύσοιο καρπῶ καὶ κυλίκεσσιν Ἀθαναίαισι
 κέντρον'

* * *

δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον
 5 καίπερ πεδ' ἄφθονον βοράν.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ. 102. 103.

102. [91.] = B⁴ 125.

Τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὔρεν
 πρῶτος ἐν δειπνοισι Λυδῶν
 ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

* 103. [92.] = B⁴ 126.

Μηδ' ἀμαύρου τέρψιν ἐν βίῳ πολὺ τοι
 φέρτιστον ἀνδρὶ τερπνὸς αἰών.

101. Athēnaeos, xi. p. 480 c, xiv. p. 641 b. Böckh thinks that this skolion was sung at a feast in celebration of a Panathēnaic victory, perhaps that mentioned Isth. ii. 19.

101. 2. ἐν ξυνῶ.] 'At once.'

101. 3. Ἀθαναίαισι.] The best kind of kylix was manufactured in Attica. F. Blass, *Mus. Rhén.* xix. 306, makes αἰοιδᾶν, εἶη, καρπῶ the ends of the lines of a three-lined strophe, and joins on to this fragment Frag. 203.

102. Athēn. xiv. 635 d.

102. 1. τόν.] The βάρβιτος or μάγadis.

102. 3. ἀντίφθογγον.] 'Of opposite sound.' Terpander, oppressed by the shrillness of the πηκτίς, conceived the idea of the deep-toned βάρβιτος. For this sense of ὑψηλός cf. ὑψόφωνος.

103. Athēn. xii. 512 d. From a poem in praise of Hiero of Syrakuse. Böckh refers it to the skolion, whence comes Frag. 102.

* 104. [236.] = B⁴ 127.

Εἷη καὶ ἐρᾶν καὶ ἔρωτι χαρίζεσθαι κατα καιρόν·
μὴ πρεσβυτέραν ἀριθμοῦ δίδωκε, θυμέ, πράξιν.

105. [90.] = B⁴ 128.

Χάριτάς τ' Ἀφροδισίων ἐρώτων,
ὄφρα σὺν Χιμάρῳ μεθύων Ἀγάθωνί τε καλῶ
κότταβον.

X.

ΘΡΗΝΟΙ.

* 106. 107. [95.] = B⁴ 129, 130.

Τοῖσι λάμπει μὲν μένος ἀέλιου τὰν ἐνθάδε νύκτα
κάτω,
φοινικορόδοις δ' ἐνὶ λειμώνεσσι προάστιον αὐτῶν
καὶ λιβάνῳ σκιαρὸν καὶ χρυσέοις καρποῖς βεβριθός.
καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς,
5 τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δὲ σφισιν εὐ-
ανθῆς ἅπας τέθαλεν ὄλβος·
ὁδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται
αἰεὶ θύα μινγύντων πυρὶ τηλεφανεῖ παντοῖα θεῶν
ἐπὶ βωμοῖς.

104. Athén. xiii. 601 c. Cf. Frag. 100. 1.

104. 1. εἷη.] Cf. Isth. i. 64. ἔρωτι.] Bergk conjectured ἐρωσιν, and δ at the end of the verse, referring it to Frag. 100.

104. 2. 'Do not pursue amours when older than the (natural) tale (of years).' For construction cf. Isth. iii. 31.

πράξιν.] See L. and S. s. v. ii. 3.

105. Ath. x. 427 D.

105. 2. Χιμάρῳ.] mss. χειμάρῳ, Böckh χειμάρῳ. Text, Bergk

comparing Polyb. xxix. 1.

106, 107, 108. Plutarch. Cons. ad Apoll. c. 35, de Occulto Viv. c. 7 (σκυθ- for σκιερ-).

106. 1. Contrast Ol. ii. 61, where the vernal equinox is perpetual. Perhaps the poet could have reconciled the two statements.

106. 3. σκιαρόν.] Hermann. Böckh σκιαρά.

106. 7. μινγύντων.] 'Since they are ever mingling.' Cf. Pyth. viii. 43, 85.

* * *

ἐνθεν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δνοφερᾶς νυκτὸς ποταμοί.....

108. [96.] = B⁴ 131.

Ὀλβία δ' ἅπαντες αἴσα λυσίπονον τελευτάν.
καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,
ζῶν δ' ἔτι λείπεται αἰῶνος εἰδωλον· τὸ γάρ ἐστι
μόνον

ἐκ θεῶν εὔδει δὲ πρασσόντων μελέων, ἀτὰρ εὐδόν-
τεσσιν ἐν πολλοῖς ὀνείροις

5 δείκνυνσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

* 109. [97.] = B⁴ 132.

Ψυχαὶ δ' ἀσεβέων ὑπουράνιοι
γαῖα πωτῶνται ἐν ἄλγεσι φονίοις
ὑπὸ ζεύγλαις ἀφύκτοις κακῶν·
εὐσεβέων δ' ἐπουράνιοι ναίοισιαι
5 μολπαῖς μάκαρα μέγαν αἰείδοντ' ἐν ὕμνοις.

107. Metre of vv. 6, 7 of 106.
βληχροί.] 'Sluggish.' Cf. Hor.
Od. ii. 14, 17, *visendus ater flumine*
languido [Cocytus].

108. From another thrēnos,
Plut. *Vit. Rom.* c. 28.

108. 1. λυσίπονον.] After this
word Büchh inserts *μετανίσσονται*.

108. 4. πρασσόντων.] Cf. Nem.
i. 26. For sentiment cf. Aesch.
Eum. 104, εὐδουσα γὰρ φρὴν δμῶσιν
λαμπρύνεται, Cic. *Div.* i. 30. Pin-
dar attached great importance to
dreams (Pausan. ix. 23). These
views as to the future state are
probably due to Hēraklitos or Py-
thagoras.

108. 5. Reveal the (correct) judg-
ment which will be held in the
future state as to things pleasant
and painful.

109. Theodōrētos, *Gr. Affect.*

Curatio, viii. p. 599 c; Clemens
Alex. *Strom.* ix. p. 640, 22. Dissen
suspects the genuineness of this
fragment. Prof. Seymour however
shows that the sentiments, if not
found elsewhere in Pindar, are
classical, by quoting Plato, *Phaed.*
81 c, ἡ τοιαύτη ψυχὴ βαρύνεται τε
καὶ ἔλκεται εἰς τὸν ὀρατὸν τόπον...
περὶ τὰ μνήματά τε καὶ τοὺς τάφους
κυλινδουμένη... (τῶν φαύλων ψυχῶν)
αἱ περὶ τὰ τοιαῦτα ἀναγκάζονται πλα-
νᾶσθαι δίκην τίνουσαι τῆς προτέρας
τροφῆς κακῆς οὐσης, and the epigram
on those who fell at Potidaea (Corg.
Inscr. Att. 442), αἰθὴρ μὲν ψυχὰς
ὑπεδέξατο, σώματα δὲ χθόνων, and
Epicharmos (Plut. *Consol. ad Apoll.*
15), γὰ μὲν εἰς γᾶν, πνεῦμα δ' ἄνω.

109. 2. γαῖα.] Locative, cf. Nem.
x. 35.

109. 5. μάκαρα.] This use of

* 110. [98.] = B⁴ 133.

Οἷσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος
 δέξεται, ἐς τὸν ὑπερθεὺς ἄλιον κείνων ἐνάτῳ ἔτει
 ἀντιδοῖ ψυχὰς πάλιν,
 ἐκ τῶν βασιλῆες ἀγαυοὶ καὶ σθένει κραιπνοὶ σοφία
 τε μέγιστοι
 5 ἄνδρες αὖξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἀγνοὶ
 πρὸς ἀνθρώπων καλεῦνται.

111. [99.] = B⁴ 134.

..... Εὐδαιμόνων
 δραπέτας οὐκ ἔστιν ὄλβος.

112. [100.] = B⁴ 135.

Πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας· τετράτῳ δ' αὐτὸς πε-
 δάθη.

* 113. [101.] = B⁴ 136.

Aristid. 1. 130: Ἐπέρχεται μοι τὸ τοῦ Πινδάρου προσθεῖναι
 * Ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου τὴν αἰωρίαν τὴν
 σὴν ἀνακαλεῖ.

* 114. [102.] = B⁴ 137.

* Ὀλβιος ὅστις ἰδὼν κεῖν' εἰς' ὑπὸ χθόν'· οἶδε μὲν βίου
 τελευτάν,
 οἶδεν δὲ διόσδοτον ἀρχάν.

the singular = *θεόν*, is overlooked by
 L. and S.

110. Plato, *Meno*, p. 81 B.

110. 1. οἷσι.] Cf. Ol. XIII. 29,
 Pyth. IV. 21, 37.

ποινάν.] Cf. Il. IX. 633.

πένθεος.] Euphemistic for ἀμαρ-
 τίας.

110. 2. ἐνάτῳ.] The reference
 has been thought to be to the exile
 of a homicide.

110. 3, 4. MSS. ψυχάν... τῶν.

111. Stobaeos, *Floril.* CIII. 6
 (*Serm.* CCLXIX. p. 821, Weckel).

ὄλβος.] *Vulg.* ὄλβιος. Cf. Nem.
 VIII. 17.

112. Scholl. Ol. I. 127, II. X.
 252.

πεδάθη.] *Frag.* 116. 8.

114. Clemens Alex. *Strom.* III.
 518. On an Athenian who had
 been initiated at Eleusis. Bergk
 suggests Hippokratēs.

κεῖν' εἰς'.] MSS. ἐκεῖνα κοινὰ εἰς.
 Böckh, ἐκεῖνα κοιλὰν | εἰσιν.

βίον.] Lobbeck *βίοντον*, cf. *Isth.*
 III. 23.

115. [103.] = B⁴ 138.

Antiatt. in Bekk. *An.* i. 99, 2: Ἦτοι οὐκ ἄρχον, ἀλλ' ὑποτασσόμενον· Πίνδαρος Θρήνοις.

116. = B⁴ 139.

Ἔντι μὲν χρυσαλακάτου τεκέων Λατοῦς ἀοιδαὶ
 ὥρραι παιανίδες· ἔντι ἐλλοντος ἐκισὺ . . . στέφανον
 ἐκ διο αἰόμεναι· τὸ δὲ κοίμισαν τρεῖς
 σώματ' ἀποφθιμένων.
 5 ἃ μὲν ἀχέταν Λίνον αἴλινον ὕμνει,
 ἃ δ' Ὑμέναιον, ὃν ἐν γάμοισι χοροῖζόμενον
 σὺν πρῶτον λάβεν,
 ἐσχάτοις ὕμνοισιν· ἃ δ' Ἰάλεμον ὠμοβόλῳ νούσῳ
 [ᾗτι] πεδαθέντα σθένος,
 νιδὼν Οἰάγρου (τε, χρυσάορ' Ὀρφέα)...

XI.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ.

117. [104.] = B⁴ 140.

Τί θεός ἐστι; τὸ πᾶν.

115. Cf. *Nem.* vi. 5.

116. Schol. Eurip. *Rhes.* 892. The general sense is that paeans pertain to Apollo and Artemis, some other form of song to some other or others, but thrēnoi to three muses; Urania, mother of Linos; Terpsichorē, mother of Hymenaeos; and Kalliope, mother of Iálemos by Apollo, and of Orpheus by Oeagros.

116. 3. τὸ δέ.] 'And again,' *τρεῖς.*] mss. only give *τρῶς*. Some equivalent of *Μοῖσαι νιδῶν* follows.

116. 6. ὃν ἐν γάμοισι.] mss. *ἐργάμοισι*.

116. 7. mss. *σὺμ πρῶτ λάβεν. ἐσχ., κ.τ.λ.* Pindar alludes either to the death of Hymenaeos when singing a nuptial song (*Serv. Verg. Aen.* iv. 127) or *in ipsis nuptiis in lecto geniali*.

116. 8. ὠμοβόλῳ.] Hermann. ms. *ὁ...φ.*

πεδαθέντα.] ms. *παῖδα θέντοι*.

116. 9. The words in brackets are Bergk's from Schol. *Il.* xv. 256.

117, 118 (to *βροτοῖς*). Euseb. *Praep. Ev.* xiii. 688 c (13). [Clem. Alex. *Strom.* v. 726, τί θεός; ὅτι τὸ πᾶν.]

118. [105.] = B⁴ 141.

Θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾷ
φυτεύει.

119. [106.] = B⁴ 142.

Θεῷ δὲ δυνατὸν ἐκ μελαίνης
νυκτὸς ἀμείαντον ὄρσαι φάος,
κελαινεφέϊ δὲ σκότει καλύψαι καθαρὸν
ήμερας σέλας.

120. [107.] = B⁴ 143.

Κεῖνοι γάρ τ' ἄνθρωποι καὶ ἀγήραοι
πόνων τ' ἄπειροι, βαρυβόαν
πορθμὸν πεφευγότες Ἀχέροντος.

121. [108.] = B⁴ 144.

Ἐλασίβροντα παῖ Ῥέας.

122. [109.] = B⁴ 145.

Θεὸς ἄτε πλέον τι λαχών.

123. [112.] = B⁴ 146.

Πῦρ πνέοντος ἅ τε κεραυνοῦ
ἀγχιस्ता δεξιὰν κατὰ χεῖρα πατρὸς
ἵζειαι.

124. [114.] = B⁴ 147.

Ἐν χρόνῳ δ' ἔγεντ' Ἀπόλλων.

118. Also Didymos Alex. *de Trin.* iii. 1, p. 320.

φυτεύει.] Didymos, *l. c.* φοιτεύει.

119. Clem. Alex. *Strom.* v. 708, Euseb. *Praep. Ev.* xiii. 674 B, Theodôrēt. *Gr. Affect. Curatio*, vi. 89, 27.

120. Plutarch. *de Superst.* c. 6,

adv. Stoicos, c. 31.

121. Schol. Aristoph. *Equit.*

624. Cf. *Ol.* iv. 1 and ii. 13.

122. Aristid. i. 11 (8).

123. Schol. *Il.* xxiv. 100 (ἀτερ for ἀτε), Plutarch, *Symp. Quaest.* i. 2. 4.

124. Clem. Alex. *Strom.* i. 383.

125. [115.] = B⁴ 148.

Ὅρχηστ' ἀγλαΐας ἀνάσσων, εὐρυφάρετρ' Ἀπολλων.

126. [116.] = B⁴ 149.

Κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν.

127. [118.] = B⁴ 150.

Μαντεύεο Μοῖσα, προφατεύσω δ' ἐγώ.

128. [119.] = B⁴ 151.

Μοῖσ' ἀνέγκέ με.

129. [266.] = B⁴ 152.. . . . Μελισσοτεύκτων κηρίων
ἐμὰ γλυκερώτερος ὁμφά.130. [125.] = B⁴ 153.Δενδρέων δὲ νομὸν Διόνυσος πολυγαθῆς αὐξάνοι,
ἀγνὸν φέγγος ὁπώρας.131. [126.] = B⁴ 154.Ἐλαφρὰν κυπάρισσον φιλέειν,
ἐᾶν δὲ νομὸν Κρήτας περιδαῖον.
ἐμοὶ δ' ὀλίγον μὲν γὰρ δέδοται, ὅθεν ἄδρυσ'
πενθέων δ' οὐκ ἔλαχον οὐδὲ στασίων.132. [127.] = B⁴ 155.Τί δ' ἔρδων φίλος
σοὶ τε, καρτερόβροντα Κρονίδα, φίλος δὲ Μοίσαις,

125. Athen. i. 22 b.

126. Plut. *de EI ap. Delph.* c. 21.127. Eustath. *Il.* ix. 44.128. Eustath. *Il.* ix. 40.129. Cram. *An. Ox.* i. 285, 19.130. Plutarch. *de Is. et Osir.*
c. 35.

νομόν.] 'Grove,' cf. Frag. 131.

131. Plutarch. *de Exil.* c. 9.131. 1. φιλέειν.] 'Be contented
with.'131. 2. περιδαῖον.] 'Around Mt
Ida.' Crete was celebrated for Cy-
prus-groves, cf. Plato, *Legg.* p. 625.
Perhaps from a skolion.

132. Athen. v. 191 f.

Εὐθυμία τε μέλων εἶην,
τοῦτ' αἵτημί σε.

133. [57.] = B⁴ 156.

Ὅ ζαμενὴς δ' ὁ χοροϊτύπος,
ὄν Μαλεάγονος ἔθρεψε Ναϊδος ἀκούτας
Σειληνός.

134. [128.] = B⁴ 157.

ὦ τάλας ἐφάμερε, νήπια βάζεις χρήματά μοι δια-
κομπέων.

135. [129.] = B⁴ 158.

Ταῖς ἱεραῖσι μελίσσαις τέρπεται.

136. [132.] = B⁴ 159.

Ἀνδρῶν δικαίων χρόνος σωτήρ ἄριστος.

137. = B⁴ 160.

Θανόντων δὲ καὶ [λόγοι] φίλοι προδότηι.

138. [134.] = B⁴ 161.

..... Οἱ μὲν
κατωκάρᾳ δεσμοῖσι δέδενται

139. = B⁴ 162.

Πίτναντες θοὰν
κλίμακ' ἐς οὐρανὸν αἰπύν.

140. [137.] = B⁴ 163.

Ἀλλαλοφόνους ἐπάξαντο λόγχας ἐνὶ σφίσιν αὐτοῖς.

133. Pausan. *iii.* 25, 2.

134. Schol. Aristoph. *Nub.* 223.
Seilénos is addressing the Phrygian
youth Olympos.

135. Schol. Pyth. *iv.* 104.

136. Dionys. Hal. *de Orator.*

Ant. c. 2.

137. Stobaeos, *Floril.* cxxvi. 2.

138. Schol. Aristoph. *Pac.* 153.

139. Cramer, *An. Ox.* i. 201, 14.

140. Apollon. Dysk. *de Synt.* ii.

179 (Bekker).

141. [142.] = B⁴ 164.

Φιλόμαχον γένος ἐκ Περσέος.

142. [146.] = B⁴ 165.

Ἴσοδένδρον τέκμαρ αἰῶνος λαχοῖσαι.

143. [147.] = B⁴ 166.

Ἄνδροδάμαντα δ' ἐπεὶ Φῆρες δάεν ῥιπὰν μελιαδέος
οἴνου,
ἔσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζῶν
ᾤθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων
πίνοντες ἐπλάζοντο.

144. [148.] = B⁴ 167.

..Ὁ δὲ χλωραῖς ἐλάταισι τυπεῖς
οἴχεθ' ὑπὸ χθόνα Καινέως σχίσαις ὀρθῶ ποδὶ γὰν.

145. [150.] = B⁴ 168.

Διὰ βοῶν θερμὰ δ' εἰς ἀνθρακιὰν στέψαν πυρὶ δ'
ὑπνύων τε σώματα καὶ τότε ἐγὼ σαρκῶν τ' ἐνοπὰν ἡδ'
ὀστέων στεναγμὸν βαρὺν ἦν ἰδόντα διακρίναι πολλὸς ἐν
καιρῶ χρόνος.

146. [151.] = B⁴ 169.

Νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων

141. Athén. iv. 154 r.

142. Plutarch. *Amator*. c. 15, and *de Defect. Orac.* c. 11. The subject is Dryads.

143. Athén. xi. 476 b.

143. 1. ῥιπάν.] Cf. Pyth. i. 10, my note.

144. Schol. Apoll. Rhod. i. 57.

144. 2. Text Böckh. mss. οἴχεται χ. or ᾤχετ' εἰς χθόνα. Kaeneus, one of the Lapithae whose son Korónos entertained Hērakles when that

hero devoured a whole ox, bones and all. To this feat of gluttony the next fragment refers.

145. Athénæos, x. 411 b. See above, and Frag. B⁴ 111. Cf. Philostr. *Imagg.* ii. 24. Mr Verrall proposes to alter πολλὸς ἐν καιρῶ χρόνος into πολλὸν ἐν κραίρα χρόνος "the foul mass in the skull." *Journal of Philology*, Vol. ix. p. 122.146. Plato, *Gorgias*, p. 484 b,

ἄγει δικαίων τὸ βιαιότατον
 ὑπερτάτα χειρὶ τεκμαίρομαι
 5 ἔργοισιν Ἑρακλῆος· ἐπεὶ Γηρυνόνα βόας
 Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος
 ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

147. [154.] = B⁴ 170.

Πάντα θύειν ἑκατόν.

148. [157.] = B⁴ 171.

.. Κατὰ μὲν φίλα τέκν' ἔπεφνεν
 θάλλοντας ἥβα δυνώδεκ', αὐτὸν δὲ τρίτον.

149. [158.] = B⁴ 172.

Οὐ Πηλέος ἀντιθέου μόχθοι νεότατ' ἐπέλαμψαν
 μυρίοις;
 πρῶτον μὲν Ἀλκμήνας σὺν νύῳ Τρώϊον ἀμ πεδίον,
 καὶ μετὰ ζωστήρας Ἀμαζόνος ἦλθεν, καὶ τὴν Ἰάσονος
 εὐδοξον πλόον
 ἐκτελευτάσαις ἔλεν Μήδειαν ἐν Κόλχων δόμοις.

150. [160.] = B⁴ 173.

Σύριον εὐρναίχμαν διεῖπον στρατόν.

151. 152. 153. [159. 161. 162.] = B⁴ 174—176.

Pausan. vii. 2, 7; i. 2, 1; Plut. *vit. Thes.* c. 28.

Aristides, ii. 68, Schol. Nem. ix. 35.
 Cf. Herod. iii. 38. Some edd. pre-
 fix κατὰ φύσιν from *Gorgias* p. 488 n,
Legg. iv. 714 n, *ib.* iii. p. 690 n.

146. 3. Cf. Pyth. ii. 17.

146. 8. ἀναιτήτας.] Böckh for
 ἀναιρείται.

147. Strabo, iii. 155.

148. Schol. Il. x. 252. On the
 slaughter by Hērakles of Néleus
 and his sons. Cf. Frag. B⁴ 135.

149. Schol. Eurip. *Andr.* 796.
 Text Böckh.

150. Strabo, xii. 544.

151—153. Pindar is reported to
 say that the Amazons founded the
 temple of Artemis of Ephesos on
 their expedition against Athens;
 that Peirithoos and Thésēus car-
 ried off Antiope and that she had a
 son Démophón by Thésēus.

154. 155. 156. 157. 158. [164—168.] = B⁴ 177—179.

Πεπρωμέναν θήκε μοῖραν μετατραπεῖν
ἀνδροφθόρον, οὐδὲ σιγᾷ κατερρήνῃ.

Τροχὸν μέλος· ταὶ δὲ Χείρωνος ἐντολαί.

Αἶνιγμα παρθένου δ' ἐξ ἀγριᾶν γνάθων.

Ἐν δασκίοισιν πατὴρ· νηλεεῖ νόφ δ'.

δ' οὐδὲν προσαιτέων
ἐφθεγξάμαν ἔπι.

159. [169.] = B⁴ 178.

Νόμων ἀκούοντες θεόδματον κέλαδον.

160. [170.] = B⁴ 179.

ἽΦαίνω δ' Ἀμυθαονίδαις ποικίλον
ἄνδημα.

161. [172.] = B⁴ 180.

Μὴ πρὸς ἅπαντας ἀναρρῆξαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας ὁ
κρατιστεύων λόγος.

* 162. [174.] = B⁴ 181.

...Ὁ γὰρ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρναται.

163. [175.] = B⁴ 182.

Ὡ πόποι, οἷ' ἀπατᾶται φροντὶς ἐπαμερίων
οὐκ εἰδυῖα.

154—158. Priscian. *de Metr. Co-*
mici. p. 248 (Lindemann), quoting
Héliodóros. Specimens of Pindar's
treatment of Iambic metre.

159. *Ib.* p. 251. Cf. perhaps
Pyth. iii. 90, Nem. v. 23.

160. Schol. Nem. vii. 116. Cf.

Nem. viii. 15, Isth. iii. 61.

161. Clem. Alex. *Strom.* i. 345.

Cf. Nem. v. 17, 18.

161. ἀχρεῖον] mss. ἀρχαῖον.

162. Schol. Nem. vii. 89.

163. Aristid. ii. 547.

164. [177.] = B⁴ 183.

"Ὅς Δολόπων ἄγαγε θρασὺν ὄμιλον σφενδονᾶσαι,
ἵπποδάμων Δαναῶν βέλεσι πρόσφορον.

165. [179.] = B⁴ 184.

Ἵππερμενὲς ἀκαμαντόχαρμαν Αἴαν.

166. [184.] = B⁴ 185.

Ἔτι δὲ τειχέων ἀνακικύει καπνός.

167. [185.] = B⁴ 186.

Αὐτόν με πρότιστα συνοικιστῆρα γαίας
ἔσδεξαι τεμενοῦχον.

168. [186.] = B⁴ 187.

"Ἡρωες αἰδοίαν ἐμίγνυντ' ἀμφὶ τράπεζαν θαμά.

169. [190.] = B⁴ 188.

Φθέγμα μὲν πάγκοινον ἔγνωκας Πολυμνάστου Κολο-
φώνλου ἀνδρός.

170. [197.] = B⁴ 189.

Πανδείματι μὲν ὑπὲρ πόντιον Ἑλλάς πόρον ἱρόν.

171. [198.] = B⁴ 190.

Ἄ Μιδύλου δ' αὐτῷ γενεά.....

172. [199.] = B⁴ 4.

Κεῖ μοί τιν' ἄνδρα τῶν θανόντων.

164. Strabo, ix. 131.

165. Choeroboskos, i. 106 (Bekker, *Anecd.* iii. 1183).

166. *Etym. Gud.* 321, 54 ἔστι δέ τοι χέκων ἀκύει κ. Cramer, *An. Par.* iv. 35, 24, ἔστι δὲ ταχέων κακίει κ. Text Böckh.

167. Apoll. *de Synt.* ii. p. 138 (Bekker).

168. Plut. *Quaest. Symp.* ii. 10,

1.

169. Strabo, xiv. 642.

170. Schol. Aristoph. *Vesp.* 306. *Var. lect.* πανδείμαντοι. Hermann (γέφυραν) τὰν δειματο. For ἱρόν cf. Aesch. *Pers.* 741 [P.].

171. Schol. Pyth. viii. 53.

172. Schol. Isth. iv. *Inscr.*

173. [201.] = B⁴ 191.

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων.

174. [204.] = B⁴ 192.Δελφοὶ θεμίστων [ὕμνων] μάντιες
Ἀπολλωνίδαί.175. [205.] = B⁴ 193......Πενταετηρὶς ἑορτὰ
βουπομπός, ἐν αἷ πρώτον εὐνάσθην ἀγαπατὸς ὑπὸ
σπαργάνοις.176. [206.] = B⁴ 194.Κεκρότῃται χρυσέα κρηπὶς ἱεραῖσιν αἰδαῖς·
οἷα τειχίζωμεν ἤδη ποικίλον
κόσμον ἀνδάεντα λόγων·
ὃς καὶ πολυκλειτὰν περ εἰῶσαν ὅμως Θήβαν ἔτι
μᾶλλον ἐπασκῇσει θεῶν
5 καὶ κατ' ἀνθρώπων ἀγυιάς.177. [207.] = B⁴ 195.Εὐάρματε, χρυσοχίτων, ...ἱερώτατον...
ἄγαλμα, Θήβα...178. [209.] = B⁴ 196.

...Λιπαρᾶν τε Θηβᾶν μέγαν σκόπελον.

179. [210.] = B⁴ 197.

Ὡ ταλαίπωροι Θήβαι...

173. Schol. Pyth. II. 127.

174. Schol. Pyth. IV. 4. Heyne
θεμίστων, MSS. θεμιστών.175. Cf. O. and P. p. xii. ll. 15,
16.

176. Aristid. II. 509.

176. 1. κρηπίς.] Cf. Pyth. VII. 3.

176. 2. Cf. Ol. I. 16.

177. Schol. Pyth. IV. 25, Pyth.
II. Inscr. Cf. Isth. I. 1.

178. Schol. Pyth. II. Inscr.

179. Cf. O. and P. p. viii. l. 4.

* 180. = B⁴ 198.

Οὔτοι με ξένον
οὐδ' ἀδαήμονα Μοισᾶν ἐπαίδευσαν κλυταὶ
Θῆβαι.

181. [211.] = B⁴ 198.

Μελιγαθὲς ἀμβρόσιον ὕδωρ
Τιλφώσσας ἀπὸ καλλικράνου.

182. [213.] = B⁴ 199.

Ἐνθα βουλαὶ γερόντων καὶ νέων ἀνδρῶν ἀριστεύουσιν
αἰχμαί,
καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

183. [214.] = B⁴ 200.

Οἷτ' ἀργέιλοφον παρ Ζεφυρίων κολώναν...

184. [215.] = B⁴ 201.

Αἴγυπτίαν Μένδητα, παρ κρημνὸν θαλάσσας,
ἔσχατον Νείλου κέρας, αἰγιβάται
ὕθι τράγοι γυναιξὶ μίσγονται...

185. [216.] = B⁴ 202.

.....Λευκίππων Μυκηναίων προφᾶται.

186. [217.] = B⁴ 203.

Ἄνδρες τινὲς ἀκκιζόμενοι Σκύθαι
νεκρὸν ἵππον στυγέουσιν λόγῳ κτάμενον ἐν φάει·
κρυφᾶ δὲ σκολιοὺς γένυσιν ἀνδέροις πόδας ἡδὲ
κεφαλὰς.

180. Chrysippos, *περὶ ἀποφατι-*
κῶν, c. 2.

181. Strabo, ix. 411, *Athên.* ii.
p. 41 E.

182. Plut. *Vit. Lycurg.* c. 21,
about Sparta.

183. Schol. Ol. xi. 17.

184. Strabo, xvii. 802.

185. Schol. Pyth. iv. 206.

186. Zenobios, v. 59, on the
proverb 'Ὁ Σκύθης τὸν ἵππον.

187. [218.] = B⁴ 204.

Καὶ λιπαρῷ Σμυρναίῳ ἄστει.

188. [221.] = B⁴ 205.

Ἄρχὰ μεγάλας ἀρετᾶς, ὦνασσοῖ Ἀλάθεια, μὴ πταίσης
 ἐμῶν
 σύνθεσιν τραχεῖ ποτὶ ψεύδει...

189. = B⁴ 11.

Οὐ ψεύδος ἐρίζω.

190. [222.] = B⁴ 206.

Παρὰ Λύδιον ἄρμα πέζῃς οἰχνέων.

191. [223.] = B⁴ 207.

Ταρτάρου πυθμὴν πιέζει σὺ ἀφανοῦς σφυρηλάτοις
 ..ἀνάγκαις.

192. [224.] = B⁴ 208.

Μανίαις τ' ἀλαλαῖς τ' ὀρινόμενοι
 ῥιψαύχενι σὺν κλόνῳ.

193. [227.] = B⁴ 209.

Ἄτελῇ σοφίᾳ καρπὸν δρέπειν.

194. [229.] = B⁴ 20.

Plut. *de Colib. Ira*, c. 8, Χαλεπώτατοι δὲ ἄγαν φιλοτιμίαν
 μνώμενοι ἐν πόλεσιν (Hartung πολίεσσιν) ἄνδρες ἢ στά-
 σιν, ἄλγος ἐμφανές, κατὰ Πίνδαρον. Schneidewin, ἄνδρες
 ἔστασαν ἄλ. ἐμ.

187. Schol. Pyth. II. *Inscr.*188. Stobaeos, *Florileg.* XI. 3.189. Eustath. *Proem.* 21.190. Plut. *Vit. Nicias*, c. 1.191. Plut. *Consol. ad Apoll.* c. 6.192. Plut. *Quaest. Symp.* VII. 5, *de Defect. Orac.* c. 14.193. Stobaeos, *Flor.* LXXX. 4.
 Of οἱ φυσιολογούντες.

195. [230.] = 211.

Κακόφρονά τ' ἀμφάνη πραπίδων
καρπόν.

196. [231.] = B⁴ 212.

Plut. *de Cap. ex Host. Util.* c. 10, Καὶ πᾶσα φύσις ἀνθρώπου
φέρει φιλονεικίαν καὶ ζηλοτυπίαν καὶ φθόνον κενεοφρόνων
ἐταῖρον (Xylander, ἐταίραν B, vulg. ἐταίρων) ἀνδρῶν ὥς
φησι Πίνδαρος.

197. [232.] = B⁴ 213.

Πότερον δίκῃ τείχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

198. [233.] = B⁴ 214.

Γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ
ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνῶμαν
κυβερνᾷ.

199. = B⁴ 10.

Ἐλπίσιν ἀθανάταις ἀρμῶ φέρονται.

200. [152.] = B⁴ 215.

Ἄλλο δ' ἄλλοισιν νόμισμα, σφετέραν δ' αἰνεῖ δίκαν
ἕκαστος.

201. [235.] = B⁴ 216.

Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἰνήσαν περισσῶς.

195. Plut. *de Sera Num. Vind.* c. 19.

197. Plato, *de Republ.* II. p. 365 B, Maxim. Tyr. xviii. Cf. Cic. *ad Attic.* xiii. 39.

198. Plato, *de Republ.* I. 331 A. Compare Stob. *Flor.* cxi. p. 12,

Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι τῶν ἐργηγορότων ἐνόπνια (Frag. 274).

199. Eustath. *Prooem.* 21.

200. Cramer, *An. Par.* III. 154, 18.

201. Plut. *Consol. ad Apoll.* c. 28, Schol. Eur. *Hipp.* 263.

202. [237.] = B⁴ 217.

Γλυκύ τι κλεπτόμενον μέλημα Κύπριδος.

203. [239.] = B⁴ 218.

‘Ανίκ’ ἀνθρώπων καματώδεις οἴχονται μέριμναι
 στηθέων ἔξω, πελάγει δ’ ἐν πολυχρύσοιο πλούτου
 πάντες ἴσα πλέομεν ψευδῇ πρὸς ἀκτάν·
 ὃς μὲν ἀχρήμων, ἀφνεὶς τότε, τοῖ δ’ αὖ πλουτέοντες
 * * * * *

.....ἀέξονται φρένας ἀμπελίνους τόξους δαμέντες.

204. [240.] = B⁴ 219.

Οἶ δ’ ἄφνει πεποιθασιν.

205. [241.] = B⁴ 220.

....τῶνδε γὰρ οὔτε τι μεμπτόν
 οὔτ’ ὦν μεταλλακτόν...ὅσσ’ ἀγλαὰ χθών
 πόντου τε ῥιπαὶ φέροισιν.

206. [242.] = B⁴ 221.

Ἀελλοπόδων μὲν τιν’ εὐφραίνουσιν ἵππων
 τίμια καὶ στέφανοι, τοὺς δ’ ἐν πολυχρύσοις θαλά-
 μοις βιοτά·
 τέρπεται δὲ καὶ τις ἐπ’ οἷδμ’ ἄλιον ναῖ θοᾷ
 σῶς διαστείβων.....

207. [243.] = B⁴ 222.

...Διὸς παῖς ὁ χρυσός·

202. Clem. Alex. *Paedag.* III. 295.

203. Athēnaeos, XI. 782 D.

204. *Etym. Mag.* 178. 10.205. Plut. *Qu. Sympr.* VII. 5, 3.206. Sextus Empir. *Hypoth. Pyrrh.* I. 20 (Bekker). Cf. Hor. *Od.* I. 1.207. Schol. *Pyth.* IV. 408. Pro-

κεῖνον οὐ σῆς οὐδὲ κῖς δάπτει,
δάμνεται δὲ βροτέαν φρένα κόρτιστον κτεάνων.
Isth. III. 2.

208. [244.] = B⁴ 223.

Καὶ φέρονται πῶς ὑπὸ δούλειον τύχαν
αἰχμάλωτοι, καὶ χρυσέων βελέων
ἐντὶ τραυματίαι.....

209. [246.] = B⁴ 224.

Ἵσον μὲν θεὸν ἄνδρα τε φίλον (θεῶ)
ὑποτρέσαι.....

210. [247.] = B⁴ 225.

...Ὅποταν θεὸς ἀνδρὶ χάρμα πέμψῃ,
πάρος μέλαιναν κραδίαν ἐστυφέλιξεν...

211. [248.] = B⁴ 226.

Οὔτις ἐκὼν κακὸν εὔρετο.

212. [250.] = B⁴ 227.

...Νέων δὲ μέριμναι σὺν πόνοις εἰλίσσόμεναι
δόξαν εὐρίσκοντι λάμπει δὲ χρόνῳ
ἔργα μετ' αἰθέρ' ἀερθέντα...

213. [252.] = B⁴ 228.

....Τιθεμένων ἀγώνων
πρόφασις ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον.

klos, on Hes. *Opp. et D.* 428. Contrast Isth. iv. 2, 3.

207. 2. Cf. "neither moth nor rust doth corrupt."

208. Theodóros Metoch. 562.

209. Schol. *Il.* xvii. 98.

210. Schol. *Ol.* ii. 40.

211. Aristid. ii. 547.

212. Clem. Alex. *Strom.* iv. 586.

213. Plut. *An seni sit ger. resp.* e. 1.

213. 2. πρόφασις.] Cf. Pyth. v. 25 ff.

αἰπύν.] Cf. *Ol.* xi. 42, also Soph.

Oed. Col. 877, ἀπότομον εἰς ἀνάγκαν.

Eur. *Alc.* 118, μόρος ἀπότομος.

214. [253.] = B⁴ 229.

Νικώμενοι γὰρ ἄνδρες ἀγρυξία δέδενται
οὐ φίλων ἐναντίον ἐλθεῖν.

215. [254.] = B⁴ 230.

Ἐπὶ λεπτῷ δενδρέῳ βαίνειν.

216. [255.] = B⁴ 231.

Τόλμα τέ μιν ζαμενῆς καὶ σύνεσις πρόσκοπος
ἐσάωσεν.

217. [256.] = B⁴ 232.

Σχήσει τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον
τεῖχος.

218. [257.] = B⁴ 233.

Πιστὸν δ' ἀπίστοις οὐδέεν.

219. [258.] = B⁴ 234.

Ἵφ' ἄρμασιν ἵππος,
ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα
δελφὶς
κάπρῳ δὲ βουλεύοντα φόνον κύνα χρὴ τλάθυμον
ἐξευρεῖν...

220. [259.] = B⁴ 235.

Ἄλιον δ' ἐρεθίζομαι δελφίνος ὑπόκρισιν·
τὸν μὲν ἀκύμονος ἐν πόντου πελάγει
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

214. Schol. Ol. xiii. 92. Cf. Pyth. viii. 85—87.

215. Liban. *Epist.* cxliii.

216. Schol. Nem. vii. 87.

217. Plut. *Vit. Marcell.* c. 29.

218. Clem. Alex. *Paedag.* p. 307.

219. Plut. *de Virt. Mor.* c. 12, *de Tranqu. Anim.* c. 14.

220. Plut. *Quaest. Symp.* vii. 5, 2, *de Sollert. Anim.* c. 36.

220. 1. ὑπόκρισιν.] Adv. 'like.' V. l. ἀπόκρι.

221. [260.] = B⁴ 236.

Φιλάνορα δ' οὐκ ἔλιπον βιοτάν.

222. [261.] = B⁴ 237.

*Οπισθε δὲ κεῖμαι θρασειᾶν
ἀλωπέκων ξανθὸς λέων.

223. [262.] = B⁴ 238.

*Ενθα καὶ ποιῖναι κτιλεύονται κάπρων
λεόντων τε.....

224. [265.] = B⁴ 239.

*Ιαχεῖ βαρυφθεγκτᾶν ἀγέλαι λεόντων.

225. [269.] = B⁴ 240.

Μὴ σιγᾷ βρεχέσθω.

226. [280.] = B⁴ 241.

Ποτίκολλον ἄτε ξύλον παρὰ ξύλῳ.

227. = B⁴ 242.

*Α μὲν πόλις Αἰακιδᾶν.

228. = B⁴ 243.

.....Φὰν δ' ἔμμεναι
Ζηνὸς υἱοὶ καὶ κλυτοπάλου Ποσειδάωνος.

229. = B⁴ 245.

Πρόφασις βληχροῦ γίνεται νείκεος.

221. Schol. Od. x. 240.

222. Arist. II. 509 (378).

223. Schol. Pyth. II. 31.

224. Herodian. περὶ σχημ. 60,

13. Schema Pindaricum.

225. Schol. Ol. XI. 58. Cf. Isth.

IV [v]. 51.

226. Athēnaeos, VI. 248 c.

227. Schol. Aristoph. Pax, 251.

228. Herodian. περὶ σχημ. 59,

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229. Cramer, An. Ox. I. 95, 5.

* 230. [286.] = B⁴ 246.

Μελιρρόθων δ' ἔπεται πλόκαμοι.

231. [123.] = B⁴ 247.

Etym. M. 277, 39, Διόνυσος...οἱ δὲ ἀπὸ τοῦ Διὸς καὶ τῆς Νύσσης τοῦ ὄρους ὠνομάσθαι, ἐπεὶ ἐν τούτῳ ἐγεννήθη, ὡς Πίνδαρος, καὶ ἀνετράφη.

232. [124.] = B⁴ 248.

Plut. de Adul. et Amic. c. 27, εὐδία γὰρ ἐπάγει νέφος ὁ κινῶν ἐν παιδίᾳ καὶ φιλοφροσύνη λόγον ὄφρην ἀνασπῶντα καὶ συνιστάντα τὸ πρόσωπον, ὥσπερ ἀντιταττόμενον τῷ Λυσίῳ θεῶ, λύνοντι τὸ τῶν δυσφύρων σχοινίον μεριμνῶν κατὰ Πίνδαρον.

258. [288.] = B⁴ 274.

Quintil. x. 1, 109, Non enim *pluvias*, ut ait Pindarus, *aquas colligit*, sed vivo gurgite exundat (Cicero).

264. [249.] = B⁴ 279.

Liban. Or. i. 432 ed. Reiske, πρὸς γὰρ τῷ τὰ δεύτερα τῶν προτέρων πεφυκέναι κρατεῖν, ὡς ἔφη Πίνδαρος, τὸ τὸν τετιμηκότα τοῦ περιυβρικότος εἶναι βελτίω μεγάλην ἰσχὺν εἰς τὸ λήθην ἐπιθεῖναι τοῖς φαυλοτέροις ἔχει.

265 A. = B⁴ 280.

Philo, de Caritate, II. 404 (Mang.), ἔπειτα δ' ὅτι φρονήματος ὑπόπλεως ἀλόγον γενόμενος πᾶς ἀλαζὼν οὔτε ἄνδρα οὔτε ἡμίθεον μᾶλλον ἢ *οὐ* δαίμονα κατὰ τὸν Πίνδαρον ὑπολαμβάνει ἑαυτόν, ὑπὲρ τοὺς ὄρους τῆς ἀνθρωπίνης φύσεως ἀξίων βαίνειν.

265 B. = B⁴ 281.

Philo, de Providentia, II. p. 120 (Auger.), *Pro honore itaque, ut dixit olim Pindarus, silentium laetabundus suscipiam.*

230. *Lesbonax, de Fig.* 184 265 A. Cf. *Ol.* v. 24, *Isth.* iv. 14. (Valcknaer).

266 see B⁴ p. 477.

Io. Siceliota, *Rhet. Gr.* vi. p. 395, πέντε τάξεις γλυκύτητος ἐννοιῶν, ἐν αἷς κατὰ Πίνδαρον οἷς χαίρει τις, τούτοις καὶ τιμώμενος ᾗδεται.

273. [121.] = B⁴ 288.

Liban. *Epist.* xxxiv., ὁ μὲν Πίνδαρός πού φησι μήλων τε χρυσῶν εἶναι φύλαξ, τὰ δὲ εἶναι Μουσῶν, καὶ τούτων ἄλλοτε ἄλλοις νέμειν.

274. [234.] = B⁴ 289.

Stob. *Flor.* cxi. 12, Πίνδαρος εἶπε τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

EPIGRAMMA.

Χαῖρε δις ἠβήσας καὶ δις τάφου ἀντιβολήσας,
Ἕσίοδ', ἀνθρώποις μέτρον ἔχων σοφίης.

Proklos, *Hes.* p. 7 (Gaisford).

LIST OF WORDS AND PHRASES ATTRIBUTED
TO PINDAR IN FRAGMENTS NOT GIVEN.

ἀκασκά—ήσύχως.

Ἄλέρας ὄζον—Τίτυον.

Ἄλευάδες—Θέσσαλοι.

ἀμεύσασθαι—διελθεῖν, περαιώσασθαι.

ἀμεινσιεπής—epithet of φροντίς.

ἀράχνης, ὁ—"spider."

ἀργυρέαι—epithet of Muses.

ἀρμασίδουποι.

Γαδειρίδαι (-ίται) πύλαι—Pillars of
Hērakles.

ἐκατοντόργυιος.

ἐλαιώ.

ἐλασίχθων—epithet of Ποσειδῶν.

ἐντεα—ἄρματα.

ἐξεστακῶς.

ἐρισφάραγος.

εὐρύζυγος—epithet of Ζεύς.

ἐχέτης—ὁ πλουσίος.

Κλειός—Κλειοῦς.

κρατησιβίαν.

λιτήν—εὐκταλὴν (epithet of Ἄω).

μάρη—χείρ.

μεριμνάματα.

μνησιστέφανος—epithet of ἀγών.

ξεινοδόκησεν—ἐμαρτύρησε.

ὀλβοθρέμονες—epithet of Κῆρες.

ὀρεικτίτου συνός—ὄρεσκῶν συνός.

παιδοφάγον λχθὺν—κῆτος.

πεντηκοντάε(ή)ρετμοι—epithet of the
ships of the Achaeans.

πρόβατα—ἵπποι.

ῥερίφθαι ἔπος.

Σποπάδες—Θέσσαλοι.

τουτάκι.

τριγλώχιον—epithet of Sicily.

ὕψικέρας—epithet of πέτρα.

χιλιοέται (-τεῖς)—epithet of the
Hyperboreans.

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* Dr Scott's emendation, which I accept, does away with this figure. He accepts *ἀμα* and reads *κούφοισι νικῆσαι* for *κούφοισιν ἰκνεύσαι*, and in the next line *αἰεὶ διδοῖς* for *αἰδῶ δίδως* (MSS.).

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